Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 228

रुक्मिणीशविजयः
Rukmiṇīśa Vijaya

तृतीयो भागः – Part III

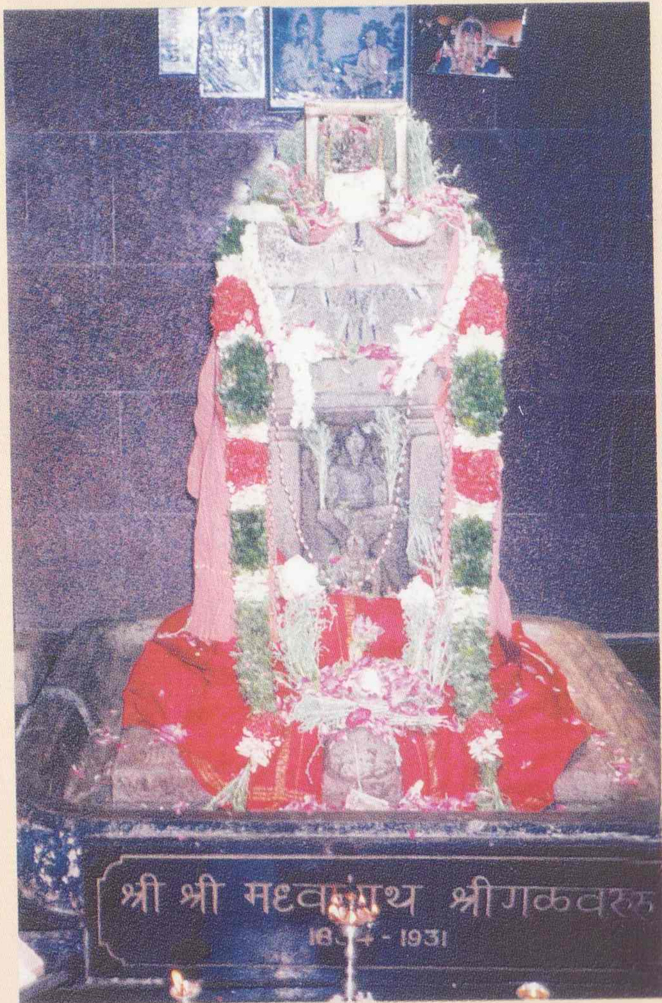
तृतीयचतुर्थसर्गौ
Third & Fourth Sargas



॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2008

Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

तृतीयो भागः – Part III

तृतीयचतुर्थसर्गौ

Third & Fourth Sargas

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

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(Near Tirupati, A.P.)

2008

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Third & Fourth Sargas

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 228th Publication relating to Rukmiṇīsa Vijaya – Sargas 3 & 4.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :

(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, fo. a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 159 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the

only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८ Authentic Elucidation of Gītā – II Chapter Part I Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२ Authentic Elucidation of Gītā-II Chapter, Part II Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter. Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् – Glories of Lord Śrinivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः – श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1 237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

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(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(23) **Souls are higher and lower** (नीवोच्चभावं गताः) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999

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(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu** —
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः – Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा – Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि – प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी **Three Ratnās of Mantrālaya Mahāprabhu** Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् – Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ – Mahābhārata Tātparya Nirṇya - Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः – Saṅgraha Rāmāyaṇa - Sundara Kāṇda 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha** Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ – Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra
Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya -
Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of**
Śrī T. S. Rāghavendran 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद् – Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमाससमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमाससमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam Āśramavāsika Parva Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam Āśramavāsika Parva Part II 2007

(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007

(148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II
with Sampradāya Paddhati 2007

(149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāshyam (Prameyadīpikā referred)
Part IV – Adhyayas 13 to 18 2007

(150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmāṁsā-śāstra 2007

(151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007

(152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya – Sarga 11 — 12 2008

(153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya – Sarga 13 — 14 2008

(154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Veṅkaṭeśa Māhātmyam from Bhavishyottara Purāṇa - **Part III** with **Subject Index of Śrīmad Bhāgavatam** 2008

(155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kshetra
in Vāyu Purāṇa & Bṛhan Nāradīya Purāṇa 2008

(156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrīman Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

(157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - II
– Adhyāyas : 21 – 50 836 ślokas 2008

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

This is a very wonderful, peculiar, special, extraordinary and **unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.**

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī

Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

We are greatful to ISKON for splendid pictures in their Bhāgavata books published.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

SPECIAL SUBMISSIONS

To our humble knowledge no single author has written 160 books so far and has also contributed substantially for the publications and all that we do, is to pray before Lord Śrī Veṅkaṭeśwara for Long life, happiness, peace and prosperity for the sevā to continue by the author, Śrī T. S. Rāghavendran.

Tiruppur
20.6.2008, Friday
Sarvadhārī Saṁvatsara
Jyeṣtha Kṛṣṇa Dwitīyā
Holy Ārādhanā of Śrī Śrī 1008
Śrī Satya Pūrṇa Tīrtha Mahāprabhu
Kolpur.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.

* * *

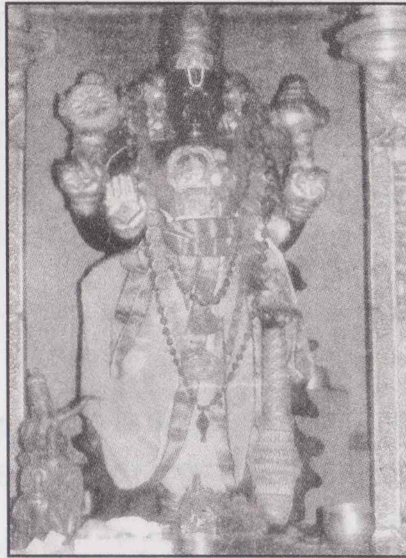
सत्याभिनवदुग्धाब्धेः सञ्जातः सकलेष्टदः ।
श्रीसत्यपूर्णतीर्थेन्दुः सन्तापान् हन्तु सन्ततम् ॥

Introduction in brief by the humble
AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 159 books before the truth-seekers of the world as listed in the Publisher's note.

The present 160th publication relates to Rukmiṇīśa Vijaya consisting of Sargas 3 & 4 in detail with index, subject index and also with elaborate notes.

This humble author submits this pious book at the Holy Pādas of **Śrī Varadarāja Mahāprabhu** of Kāñcipuram.



This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Paramātmā Śrī Varadarāja Mahāprabhu of Kāñcipuram but submit the same through his Guru, Father, and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who owns the book shall be bestowed with the Anugraha of Paramātmā Śrī Varadarāja Mahāprabhu of and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

20.6.2008, Friday
Sarvadhārī Saṁvatsara
Jyeṣṭha Kṛṣṇa Dwitīyā
Holy Ārādhanā of Śrī Śrī 1008
Śrī Satya Pūrṇa Tīrtha Mahāprabhu
Kolpur.

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

* * *

सत्याभिनवदुग्धाब्धेः सञ्जातः सकलेष्टदः ।
श्रीसत्यपूर्णतीर्थेन्दुः सन्तापान् हन्तु सन्ततम् ॥

* * *



A few words of Appreciation

Prof. G. V. Nadagouda,
M.A.

Guru Krupa,
Deshpande Nagar
Hubli - 29

4-2-2008

Respected Sir,

Born in a blessed family, you have enjoyed a double-blessing. Academically you are a top-ranking scholar and a traditional Sanskrit-Scholar too, schooled by your revered father, a renowned Mādhwa-Pandit. You have a roaring practice as a Advocate and move in religious circles with name and fame as a Pandit of repute.

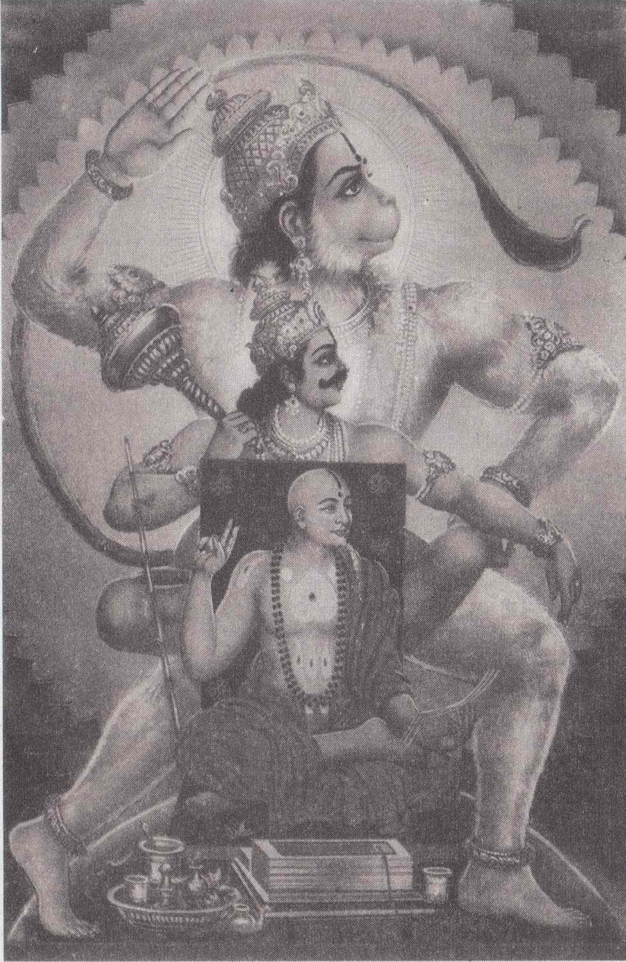
Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English language, as well, with confidence. The successful execution of the phillanthropic works yo have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time.

With high regards,

Yours Sincerely,
Sd./- **Prof. G. V. Nadagouda**



शुद्धं प्रमाणमतुलं परतत्त्वविनिर्णये ।
आनन्दतीर्थो भगवान् प्रदिशेत् सुदृशं मुनिः ॥



Śrī Varadarāja Mahāprabhu
Kāñcipuram



At Kāñcipuram, in Śrī Varadarāja Swāmi Temple, the beautiful Tank contains two Maṇṭapams which is very rare and unique. This is because in the front smaller Maṇṭapam, below in the waters, Bhagawān Śrī Varadarājan (made of wood) is kept and taken out once in about 40 years.



The small Maṇṭapam seen there is very sacred bacause tradition states that in this Maṇṭapam, great Śrī Vyāsarāja Mahān used to sit and teach Candrikā, Nyāyāmṛta to the śiṣyas.



There the "100 pillar Maṇṭapam" is a great beauty of art and divine one. Here in one of the pillars, devotee can see King Daśaratha and his three queens Kausalyā, Sumitrā and Kaikeyī.



Śrī Śrī Soundararāja Perumal Bhgavān
Manamadurai



Śrī Śrī 1008 Śrī Satyapriya Tīrtha
Mahān, Manamadurai



On 18-4-2008 Śrī Śrī Soundararāja Perumal Paramātmā of Manamadurai visited Śrī Uttarādī Muṭṭ to bless the large devotees assembled there to celebrate the Ārādhanā of Śrī Śrī 1008 Śrī Satyapriya Tīrtha Mahān.

In the procession to the mutt, devotees can see : Śrī TSR, Śrī R. Ananthan, Śrī Khāpe Rāmācār, Śrī Muralidhar, Śrī TRV Vittal and to right of TSR, the couple of Garlapad familly.



On 18-4-2008 Śrī Śrī Soundararāja Perumal Paramātmā of Manamadurai did Anugraha by His presence to Śrī Uttarādī Muṭṭ on the Ārādhanā day of Śrī Śrī 1008 Śrī Satyapriya Tīrtha Mahān.

Śrī T. S. Raghavendran is honoured as the first devotee with garland, Satārī etc. and all temple honours.





Śrī TSR, Śrī Ananthan, and Chi. TRV Vittal with the Pūrṇakumbha to welcome Śrī Śrī Soundararāja Perumal Paramātmā at Śrī Uttarādī Muṭṭ.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

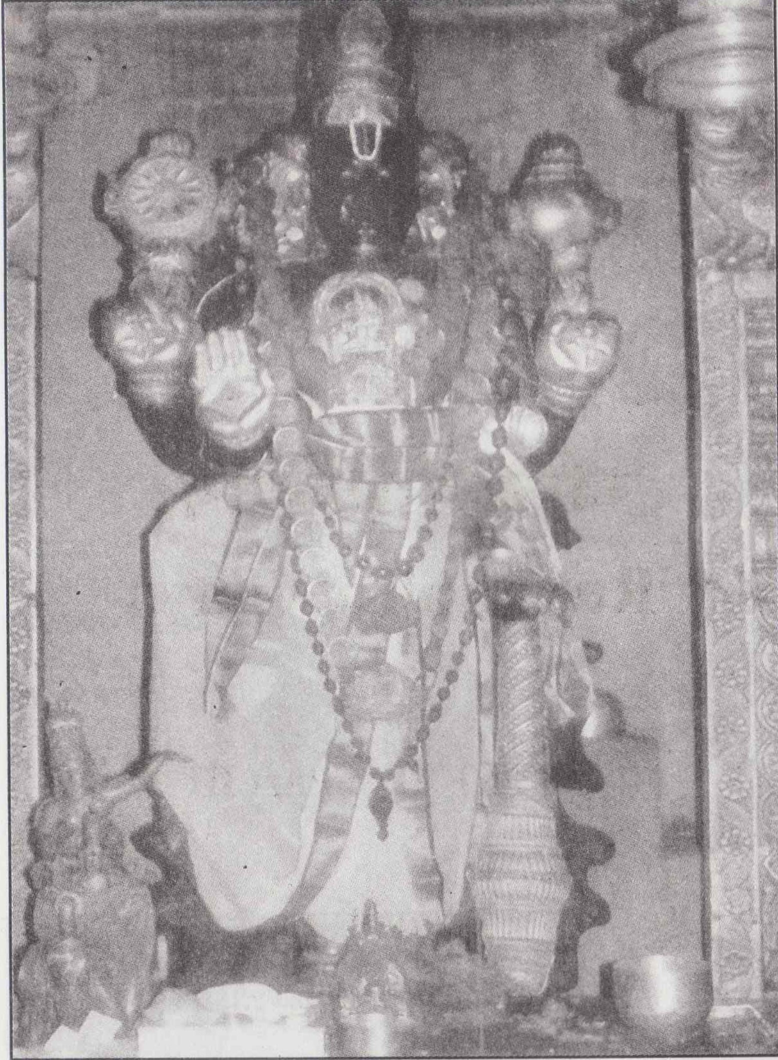
रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

तृतीयो भागः – Part III

तृतीयचतुर्थसर्गौ

Third & Fourth Sargas



कांची श्री श्री वरदराज महाप्रभुः
Kāñcī Śrī Varadarāja Mahāprabhu

वरं ददाति इति वरदः ॥

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः
Rukmiṇīśa Vijaya

तृतीयः सर्गः – Third Sarga

श्लोकाः १ तः ६३

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Sl. No.	Subject	Śloka No.

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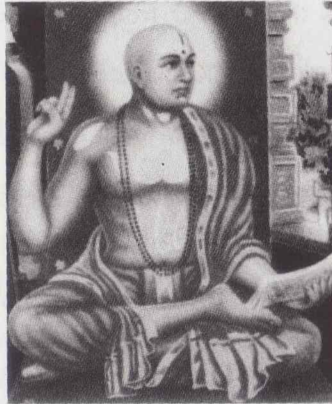
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(32) सर्गोपसंहारः = Conclusion of the Third Sarga. 63

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

* * *



शुद्धं प्रमाणमतुलं परतत्त्वविनिर्णये ।
आनन्दतीर्थो भगवान् प्रदिशेत् सुदृशं मुनिः ॥

Subject Index of each Śloka

Śloka No.	Subject

(1) तृणावर्तवधः = Killing of the asura by name 'Tṛṇāvarta'.

(2) तृणावर्तवधः = Māyāvādins adopt wicked tarkas compared to Tṛṇāvarta.

(3) तृणावर्तवधः = Śrī Kṛṣṇa tolerated the asura carrying Him to a distant high place.

(4) तृणावर्तवधः = Asura carrying Śrī Kṛṣṇa on his chest was unable to bear and was encircling the Sky like a drunkard.

(5) तृणावर्तवधः = Tṛṇāvarta fell down on the Earth, to prove that one should not aspire more than his status and commit sins.

(6) तृणावर्तवधः = Tṛṇāvarta in whirl wind rūpa has no capacity at all to lift Śrī Kṛṣṇa.

(7) तृणावर्तवधः = Tṛṇāvarta fell down on a rock and was smashed to pieces due to his sins.

(8) दोलावैभवम् = Beauty of the cradle in which Lord Śrī Kṛṣṇa was kept and Yaśodā's enjoyment.

(9) दोलावैभवम् = Yaśodā enjoyed all the time at the remarkable and unique beauty of Lord Śrī Kṛṣṇa in cradle.

(10) यशोदायाः कृष्णसेवासम्भ्रमः = Sevā submitted by Yaśodā to Lord Śrī Kṛṣṇa and glories of the same.

Šloka No.	Subject

(11) यशोदायाः कृष्णसेवासम्भ्रमः = Śrī Kṛṣṇa has His right leg's finger and kept in His mouth and Yaśodā was highly delighted.

(12) लक्ष्मीपतेः वाग्वैभवम् = The glories of the mahimās of Vāk of the Husband of Mahālakśmī, Śrī Kṛṣṇa.

(13) लक्ष्मीपतेः वाग्वैभवम् = Conversation between mother Yaśodā and Bhagvān Śrī Kṛṣṇa.

(14) गोपीकृतदोलासेवा = Sevā submitted by gopis in respect of cradle where Lord Śrī Kṛṣṇa was kept.

(15) गोपीकृतदोलासेवा = Cradle was teaching that for those devotees He is near and for others He is far away.

(16) यशोदायै विश्वरूपदर्शनम् = For Yaśodā, Lord, Śrī Kṛṣṇa did anugraha by showing all the 14 worlds in His small mouth.

(17) यशोदायै विश्वरूपदर्शनम् = Śrī Kṛṣṇa removed the feeling in Yaśodā that He was her son and proved that He is the Father of all Jagat.

(18) अनन्तनाम्नः नामकरणम् = Śrī Kṛṣṇa acquired infinite names for Him by killing Pūtanā, Tṛṇāvarta, Śakaṭa etc.

(19) अनन्तनाम्नः नामकरणम् = Śrī Kṛṣṇa is having infinite names and for such Śrī Kṛṣṇa, Purohit Gargāchārya did Nāmakaraṇam.

(20) अनन्तनाम्नः नामकरणम् = Śrī Kṛṣṇa is having infinite nāmas but yet He was named the 'Kṛṣṇa' by Gargāchārya, very popular.

Śloka No.	Subject
(21)	कृष्णनामार्थकथनम् = The meaning of the name 'Kṛṣṇa' narrated.
(22)	कृष्णनामार्थकथनम् = Śrī Kṛṣṇa by His mere darśana attracts all the indriyas of all and so called as 'Kṛṣṇa'.
(23)	कृष्णनामार्थकथनम् = Jñānis call Him as Kṛṣṇa because He is like blue dark clouds.
(24)	कृष्णनामार्थकथनम् = Jñānins call Him as 'Kṛṣṇa' because He is like Agni during Pralaya Kāla.
(25)	कृष्णस्य रिङ्गणकर्म = Śrī Kṛṣṇa crawled with His Arms and Two Auspicious Knees.
(26)	कृष्णस्य रिङ्गणकर्म = Śrī Kṛṣṇa began to move with His Knees out of shyness as it were to show His small Belly.
(27)	यशोदायाः सुकृतम् = Mother Yaśodā's great fortune.
(28)	कृष्णस्य दिग्वस्त्रतायाः आन्तर्यम् = The childhood of Śrī Kṛṣṇa, refutes the falsity of the Jagat, identity between Jīva and Brahmaṇ, absence of atrributes to Brahman, all are narrated by the Author.
(29)	कृष्णस्य बाललीलाविलासः = Śrī Kṛṣṇa's splendid deeds as a child.
(30)	कृष्णस्य बाललीलाविलासः = Śrī Kṛṣṇa was glittering like forest fire with golden ornaments etc.
(31)	कृष्णस्य बाललीलाविलासः = Śrī Kṛṣṇa spoke like a small child in a most attractive manner and His brightness was far exceeding the SUN.
(32)	नवनीतादि चौर्यम्, तस्य आन्तर्यं च = Stealing of butter etc. by Śrī Kṛṣṇa and the inner philosophical meaning in it.

Śloka No.	Subject
(33)	नवनीतादि चौर्यम्, तस्य आन्तर्यं च = When Śrī Kṛṣṇa was stealing the milk, one gopi felt extremely happy over that.
(34)	नवनीतादि चौर्यम्, तस्य आन्तर्यं च = Śrī Kṛṣṇa had bell in His hand and drinking Milk by the other hand, was enjoyed by another gopikā woman.
(35)	नवनीतादि चौर्यम्, तस्य आन्तर्यं च = Śrī Kṛṣṇa ran with butter and a gopi followed Him. Flowers fell down while doing so, as if doing pūjā to Śrī Kṛṣṇa-pādas impressions.
(36)	नवनीतादि चौर्यम्, तस्य आन्तर्यं च = Śri Kṛṣṇa took milk, butter etc., from His devotees and bestowed very large puṇya to them in return.
(38)	श्रीपतेः क्व चोरता = Where is the question of being called as a thief in respect of Śrī Kṛṣṇa ?
(38)	श्रीपतेः क्व चोरता = Śrī Kṛṣṇa gave Mokśa in praportion to those devotees who witnessed His stealing of butter, milk, ghee etc.
(39)	श्रीपतेः क्व चोरता = Stealing butter etc., is the nature of Śrī Kṛṣṇa because He steals away all the sins of those who smaraṇa of Him.
(40)	गोपीकृष्णसल्लापः = Romantic dialogue between Śrī Kṛṣṇa and gopikā women.
(41)	गोपीकृष्णसल्लापः = Gopi's reply that Śrī Kṛṣṇa's pādas are not soft because they broke the hard Śakaṭāsura's body into pieces.
(42)	गोपीकृष्णसल्लापः = One gopikā woman wished to tie up Śrī Kṛṣṇa by a rope, was silenced.

Śloka No.	Subject

(43) गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम् = The criticisms by gopikā women of Śrī Kṛṣṇa's deeds establishes about His superiority

(44) गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम् = When Śrī Kṛṣṇa drank milk, and broke the vessels the anger of gopi converted to bhakti by seeing His most innocent attractive Eyes.

(45) गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम् = When Śrī Kṛṣṇa took away milk, butter etc., He also took away the minds of gopikā women who were spell bound.

(46) कृष्णः न नन्दसुतः = When Śrī Kṛṣṇa was alleged that He was not the Son of Nanda gopa, He in turn gladly acknowledges the same as correct.

(47) कृष्णः देव एव, न देवभक्तः = When it was told that all milk etc., had to be submitted to God, then Śrī Kṛṣṇa gladly accepted and laughed.

(48) कृष्णः भूतावासः = Śrī Kṛṣṇa has no satisfaction though He took milk etc., from each and every house in plenty.

(49) भवपाशाच्च मोचकः = Śrī Kṛṣṇa tells that His Swabhāva is to untie from bondage.

(50) भवपाशाच्च मोचकः = Śrī Kṛṣṇa compares the gopikā woman's body to a mortar and brings delight.

(51) कृष्णः विश्वतश्चक्षुः = Gopikā woman reported that Śrī Kṛṣṇa was able to see by His hands by His legs and so on.

(52) कृष्णः सर्वशक्तः = When Śrī Kṛṣṇa is tied up to a mortor or to a pillar, He drags them easily and proceeds forward.

Śloka No.	Subject

(53) कृष्णः अचिन्त्य-अद्भुत-शक्तिसम्पन्नः = No one is capable of being tieing up Śrī Kṛṣṇa by rope and any amount such rope was not sufficient in His case.

(54) किं अस्य वक्त्रे जलराशिरास्ते = Though Śrī Kṛṣṇa drank melting milk, still He laughed happily, since He contains Oceans and Seas in His mouth.

(55) अष्टैश्वर्यसम्पन्नः = Śrī Kṛṣṇa grows up to hight by Himself automatically to take up the mlik, curd, butter kept at heights.

(56) जगन्नियन्ता = Nobody gets mind to criticise Him or to beat Him. He is all controller of the entire Jagat.

(57) कृष्णः शशिसूर्यनेत्रः = Though kept in utter darkness Śrī Kṛṣṇa takes them, due to His powers in the eyes which brings light to all.

(58) किं देवि कुर्मो वयम् = When Śrī Kṛṣṇa enters the doors open automatically and He is a great magician.

(59) गोपीकृतनिन्दास्तुतिः = When the complaints were made about Śrī Kṛṣṇa, He came there. Then automatically all of them kept silent.

(60) कृष्णकृतमृद्भक्षणम् = Śrī Kṛṣṇa took mud in His mouth to show that all milk, curd, butter are equivalent to mud only.

(61) कृष्णकृतमृद्भक्षणम् = Śrī Kṛṣṇa ate mud to show that He was not a thief of milk, butter etc., as alleged earlier.

(62) पुनः विश्वरूपदर्शनम् = Again Viśwarūpa darśana was bestowed to mother Yaśodā by Śrī Kṛṣṇa.

(63) सर्गोपसंहारः = Conclusion of the Third Sarga.

Om Śrī Kṛṣṇārpaṇamastu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

तृतीयः सर्गः – Third Sarga

Ślokas 1 to 63

तृणावर्तवधः

Slayer of the asura Tṛṇāvarta

अथापरो दैत्यकदम्बकासु-
रिवोद्धतो वातशरीरधारी ।
प्रगृह्य कृष्णं गगनं जगाम
स्वनाशयोग्यस्थलकाङ्क्ष्येव ॥ १ ॥

अथ शकटावधानन्तरं, अपरः शकटात् अन्यः, उद्धतः मत्तः, दैत्यकदम्बकस्य असुरसमूहस्य, असुरिव प्राणवायुरिव ।

After the death of Śakaṭāsura, there came another daitya, very haughty in nature, and who was like the life-breath of the group of demons.

वातशरीरधारी तृणावर्तः कृष्णं प्रगृह्य स्वनाशस्य स्वलयस्य योग्यस्थलाकाङ्क्ष्येव उचितस्वदेशाकाङ्क्ष्येव गगनं आकाशं स्वस्य वायुरूपत्वात् वायोः आकाशे लयस्य श्रुतौ कथितत्वात् इति भावः । जगाम ॥

That asura assumed the body of a whirl-wind caught hold of Śrī Kṛṣṇa and then went high into the Sky as if with the desire of a place suitable for his death.

Note : वातशरीरधारी गगनं जगाः—

As per the Upanishads, Ākaśa creates Vāyu and then Vāyu finally merges in the Sky. The Taittareya Upanishad states :

"आत्मनः आकाशः सम्भूतः, आकाशात् वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, ओषधीभ्यः अन्नम्, अन्नात् पुरुषः" इति ।

From this, it is seen that Vāyu – (air) is out of Ākāśa and finally it merges in it.

By these words, Śrī Vādirāja Mahān brings to the notice of the devotees that Śrī Kṛṣṇa is the first cause, final cause, as well as all intermedicate causes also. अवान्तरकारणं च ।

This is settled in the Sūtra (1-4-15) :

Paramātmā as अवान्तरकारणं also is established in the sūtra :

ॐ कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ॐ ॥

अवान्तरकारणत्वेनापि स एव उच्यते इति वक्ति—

ॐ कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ॐ ॥

आकाशादिषु अवान्तरकारणत्वेन स एव स्थितः ॥

Paramātmā is the intermediate cause and He stands in Ākāśa and others as intermediate cause and He stands there. So wherever the demon Tṛṇāvarta goes, there will be Kṛṣṇa before him.





देवकीनन्दनः श्रीशो नन्दगोपप्रियात्मजः । यमुनावेगसंहारी बलभद्रप्रियानुजः ॥
पूतनाजीवितहरः शकटासुरभञ्जनः । नन्दव्रजजनानन्दः सच्चिदानन्दविग्रहः ॥
स कृष्णपादाभिहताखिलाङ्गो बभूव दैत्यः किल निर्गतासुः ॥

The demon Śakaṭa whose limbs were kicked by the lotus pādas of Mahāprabhu, Śrī Kṛṣṇa, died indeed.

(Photo Courtesy : ISKCON)

तृणावर्तवधः

Killing of the asura Tṛṇāvarta

दुस्तर्कायितशर्कराभिरमलं चक्षुः स मुष्णन् गवा-
मावासे वसतां सतामुरुतमो विस्तारयन्वारयन् ।
तद्वाक्यश्रवणं कठोरकुटिलध्वानैर्यशोदासुतं
दैत्योऽगूहयदागमान्तललनागर्भं कुवादीव तम् ॥ २ ॥

सः दैत्यः वातासुरः, दुस्तर्कवत् = शुष्कतर्कवत् आचरन्तीति दुस्तर्कायिताः, शर्कराः = सूक्ष्मरेणवः, ताभिः, गवामावासे गोष्ठे, वसतां सतां सज्जनानाम्, अमलं, चक्षुर्लोचनं जात्येकवचनम् । मुष्णन् आच्छादयन् अन्यत्र गवां शब्दानाम् आवासे सच्छास्त्रे वसतां सच्छास्त्रवर्तिनां इत्यर्थः ।

That daitya Vātāsura behaved like a bad tarka. He raised subtle dust storm and by that hid the son of Yaśodā covering with dust the clear eyes of the good people living in Gokula, abode of cows.

सतां वैष्णवानाम्, अमलं निर्दुष्टं चक्षुः ज्ञानं दुस्तर्कायितशर्कराभिः भेदः किं भिन्नो वा अभिन्नो वा भिन्नाभिन्नो वा । यदि प्रपञ्चः सत्यः स्यात् तर्हि दृग्दृश्ययोः सम्बन्धानुपपत्तिरित्यादि शुष्कतर्करूपधूलीप्रक्षेपैः मुष्णन् उरुतमः धूल्या प्रकाशतिरोधानेन निबिडान्धकारं अन्यत्र स्वकीयमिथ्याज्ञानं विस्तारयन् कठोरकुटिलध्वानैः ।

The asura enhanced the darkness all round and also the asura prevented the hearing of the words of one another with his harsh and unbearable sounds.

यशोदासुतं श्रीकृष्णं अगूहयत् = आच्छादयत् ।

That asura Tṛṇāvarta hid by the dust, Śī Kṛṣṇa, to the eyes of all in Gokuḷa.

यथा निर्गुणप्रतिपादकत्वोक्त्या वेदान्तेषु कृष्णगूहनं तथा इति भावः ।

This is just like in Vedānta, the Paramātmā is taken out from vision of the truth-seekers by stating that God is Nirguṇa and so on.

SUMMARY

(1) Gokula was the abode of cows and there the demon Tṛṇāvarta hid the son of Yaśodā covering with dust the clear eyes of the good-people living there.

(2) The asura enhanced the darkness all around and prevented the hearing of the words of one another with his harsh and unbearable sounds.

(3) This action was just like a wicked debater who hides God Viṣṇu who is enshrined in the upanishads, like the embryo of women.

(4) By fiimsy arguments the clear knowledge of good devotees who are discussing our good śāstras are prevented.

(5) Such wicked debator by exhibiting and enhancing his vast ignorance and by preventing the hearing of the words of the opener of the debate uses his harsh and loud utterances.

Note :

Śrī Vādirāja Mahān clearly compares the demon 'Tṛṇāvarta' to the school of Nyāya where arguments are based merely an inferences (शुष्कतर्कः) without giving proper and due regard to Vedas – Āgamas as 'apaurusheya' (अपौरुषेय). The said great Mahān also compares the demon Tṛṇāvarta to Māyāvāda school as well as to wicked debator who partakes in the debate in a dignified sabhā which is interested in ' Vāda Kathā' only.

In order to understand this verse, of that Great Mahān, one should have minimun knowledge about the school of Nyāya, Māyāvāda and the work of Śrīmad Āchārya called 'Kathā-Lakshaṇa'.



वत्सपादहरोऽनन्तो धेनुकासुरभञ्जनः । उत्तालतालभेत्ता च तमालश्यामलाकृतिः ॥
तृणीकृततृणावर्तोयमलार्जुनभञ्जनः । गोपगोपीश्वरो योगी कोटिसूर्यसमप्रभः ॥
प्रगृह्य कृष्णं गगनं जगाम स्वनाशयोग्यस्थलकांक्षमेव ॥ ३-१ ॥

Tṛṇāvarta asura who came in the form of whirlwind, caught hold of Śrī Kṛṣṇa and flew high in the sky; as if with the desire of a place appropriate for his destruction.

(Photo Courtesy : ISKCON)

Note :

Nyāya school tries to establish the presence of God by inference, This is not possible because if one inference is given to establish the presence of God, then another equally forcible inference can be made to disapprove the presence of God. Further there will be only jugglary of words without substance.

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तृणावर्तवधः

Killing of Tṛṇāvarta

तदा खलस्योत्पतनं स शौरि-
र्हृदाऽनुमेने पतितस्य दूरात् ।
गिरीन्द्रकल्पोत्पतितात्ममूर्त्या
शरीरमाचूर्णयितुं धियेव ॥ ३ ॥

सः शौरिः धियेव शरीरं आचूर्णयितुं हृदा अनुमेने ।

Śrī Kṛṣṇa mentally thought in his mind like this and inferred so.

तदा खलस्योत्पतनं पतितस्य दूरात् ।

When the wicked and bad asura Tṛṇāvarta was carrying Him high in the air, to crush with His own body by falling on that wicked demon's body.

गिरीन्द्रकल्पोत्पतितात्ममूर्त्या ।

Like the mountains when they are lifted high up in the air and fall on a person, that person underneath will be crushed into pieces.

(Like that Śrī Kṛṣṇa thought in his mind that He should grow in weight and then fall from a higher distant place, then the force and weight would be heavy and it would be just like a

mountain falling high in the Sky on a person. The fate of the person below can be well imagined. This was the plan of Lord Śrī Kṛṣṇa)

Note :

Through out avatār of Śrī Kṛṣṇa, He has not used any weapon to eliminate the asuras. There is no need for Him is the fact. But still from wordly point of view also, He has not done it and has employed the rule of 'कुवलयापीडन्यायः' – destruction out of itself.

Here the demon Tṛṇāvarta is killed by his own action of taking very high in the air. Going higher and higher and then falling, the impact would be much more.

Here Śrī Vādirāja Mahān indicates indirectly that a person growing prosperous in the world is also dangerous, **If it is not supported by the Grace of Śrī Hari-Vāyugaḷu.** If the person misses the same, then the fall and impact would be very large.

This demon Tṛṇāvarta did not have the anugraha of Lord Śrī Kṛṣṇa even to a little extent and the fall is sure and Śrī Kṛṣṇa waited for him to fly high up in the air, with the intention that by the impact, the asura should smithered into pieces.



तृणावर्तवधः

Killing of Tṛṇāvarta

हरिं स संस्थाप्य हृदि स्वकीये
परिभ्रमन् व्योम्नि मुहुः श्वसंश्च ।
गरं निपीय भ्रमितान्तरात्मा
सरोधियाऽभ्रं प्रविशन्निवास्ते ॥ ४ ॥

हरिं = कृष्णं, स्वकीये हृदि, संस्थाप्य = निधाय, व्योम्नि = गगने, परिभ्रमन् वात्यारूपधारित्वेन परितश्चक्राकारेण भ्रमणं कुर्वन् । मुहुः कृष्णभारोद्वहनजन्यश्रमेण पुनः पुनः श्वासं कुर्वन् ।

That demon Tṛṇāvarta had Śrī Kṛṣṇa on his chest and was wandering in the Sky round and round encircling there in the rūpa of air and was encircling in the Sky very often, that demon was fighting for his bredth due to exhaustion due to the heavy weight of Lord Krsṇa or Hari.

सः दैत्यः गरं विषं निपीय = पीत्वा स्वहृदिस्थकृष्णस्य कृष्णवर्णत्वात् स्वमृतिहेतुत्वात् च इति भावः ।

That daitya was totally confused and he entered the Sky with the idea of its being a lake after drinking the poision. (in the form of Kṛṣṇa).

Note :

Śrī Vādirāja Mahān states that the demon became **black in colour** due to heavy exhaustion of carrying that chlid who became very heavy. Śrī Kṛṣṇa was dark in colour is compared to poison and the demon becoming **dark in colour** is indicated of his fast approaching death signal only.

* * *

तृणावर्तवधः

Slaying of the demon Tṛṇāvarta

मुरद्विषं मूर्ध्नि निधाय विष्णोः
पदं प्रवेष्टुं त्वरया गतोऽपि ।
असौ पपातामरवैर्यधस्ता-
दयोग्यकामस्य कथं न पातः ॥ ५ ॥

असौ अमरवैरी देवशत्रुः वातासुरः मुरद्विषं मुरमथनं कृष्णं मूर्ध्नि शिरसि निधाय धृत्वा विष्णोः पदं आकाशं वैकुण्ठं इति ध्वनिः ।

That Tṛṇāvarta, the enemy of Devatās lifted Śrī Kṛṣṇa who is the enemy of the Devil Mura, on his head and went up high in the Sky as though to enter heavens.

प्रवेष्टुं गन्तुं त्वरया गतः अपि, अधस्तात् अधः पपात ।

To enter into the Sky, the demon went with all speed, but he fell down to a lower place than the lowest. (Which means he wanted to enter heavens, for which he has no eligibility but only for eternal hell which is the lowest of the lower regions downwards).

Śrī Vādirāja Mahān raises a doubt here and answers by the last quarter of the verse.

ननु शिरोधृतहरिः कथं अधः पपात ?

When the demon had Śrī Hari on his head, how he fell down so low to the hell.

This is because,

असुरस्य विष्णुपदप्राप्तेः अयोग्यत्वात् ।

For an asura to reach heavens, it is not possible because of absence of eligiblity in him by swabhava.

अयोग्यकामस्य कथं न पातः ?

How can there be no fall to one who aspires to the object for which he is not qualified ?

Note :

Śrīmad Āchārya quotes 'Bhavishyat Parva' in Mahābhārata Tātparya Nirṇaya 1-96 as :

तच्च नैवान्यथा कर्तुं शक्यं केनापि कुत्रचित् ।
अयोग्यमिच्छन् पुरुषः पतत्येव न संशयः ॥ ९६ ॥

Similarly, there are different groups of Jīvas eligible for different other position (such as Rudra). Thus the hierarchy of Jīvas is innumberable. This cannot be changed by anyone under any circumstances. **He who desires to attain underserved the position will fall down.**

Śrī Vādirāja Mahān has explained the sutrās 3-4-41 to 3-4-43 here.

ॐ न च आधिकारिकमपि पतनानुमानात् तदयोगात् ॐ ॥

तत् = The position of devatās and the Aiśwarya of Paramātmā can be achieved by others. This statement **is Not Correct.**

न = this is not correct.

आधिकारिकं = the position of Chaturmukha Brahma and others who are in the group of Adhikāri Varga

न (आकांक्ष्यं) = cannot be desired for.

अपि = Then why should be told about the Aiśwarya of God ?

तत् अयोगात् = because it is not at all proper. Why ?

पतन-अनुमानात् = because of a person climbs to a height which is not proper, then surely his fall is certain.

Such aspirant falls in the eternal hell. Just like a person climbing high of a tree falls definitely can be seen in the world. For this inference, Śrīmad Āchārya gives a Brahmāṇḍa Purāṇa authority and Rigveda 8-14 as the support in his bhāshya.

न देवपदमन्विच्छेत्कुत एव हरेर्गुणान् ।
इच्छन्पतति पूर्वस्मात् अधस्तात् यत्र नोत्थितिः ॥

—इति ब्रह्माण्डे ।

"A person should not desire the rank of a god; then how could he wish to acquire the qualities of Hari ? By establishing such desire and entertaining the same, he not only falls from his original position, but he falls down from where he does not rise again".

"स्वकीयमिच्छा मानं तु राजाद्याः पातयन्ति हि ।
एवमेव सुराद्याश्च हरिश्च स्वपदेच्छुकम् ॥"

—इत्याद्यनुमानरूपवाक्यात् ।

Kings and others evidently pull down those (ministers etc.,) that desire to usurup their own power etc., So also the gods and Hari hurls down him that desires their place.

Ṛgveda states :

"मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः । अव दस्यँरधूनुया ॥" इति श्रुतिः ।

"Oh ! Indra (the highest Lord) though last hurled down the thieves who desired by vile means to attain your greatness and to rise to heaven."

Hence Śrī Vādirāja states :

अयोग्यकामस्य कथं न पातः ?

* * *

तृणावर्तवधः

Killing of the demon Tṛṇāvarta

स वातरूपी दितिजो मुकुन्द-
भरासहिष्णुर्निपपात भूमौ ।
तथा हि वातस्य जवोऽधिकोऽपि
कथन्नु विश्वम्भरमुद्विभर्ति ॥ ६ ॥

सः वातरूपी दितिजः, मुकुन्दस्य = कृष्णस्य, भरासहिष्णुः भारं असह-मानः सन् भूमौ निपपात ।

That demon Tṛṇāvarta in the form of a whirl-wind fell down on the Earth, being unable to bear the weight of Śrī Mukunda. That daitya, son of Diti devi was unable to bear that.

वातासुरस्य पतनं युक्तं हि ।

The fall of that Vātāsura on the Earth is proper and justifiable only.

वातस्य वायोः जवः अधिकः अपि दैत्यस्य वातरूपत्वात् इदमुक्तम् ।

Even though the speed of that daitya as whirl-wind was very fast, still

विश्वम्भरं कुक्षिस्थाखिललोकं अतिगुरुत्वप्रदर्शनायेदम् । कथं उद्बि-भर्ति । न कथंचित् इत्यर्थः ॥

How can it bear Śrī Kṛṣṇa who bears in His Belly the entire Universe.

Note :

Śrī Vādirāja Mahāprabhu by telling that the demon Tṛṇā-varta fell down on the Earth, has brought numerous truths to ears of devotees of Śrī Kṛṣṇa.

SUMMARY

(1) The demon cannot carry Kṛṣṇa at his discreation, but only Śrī Kṛṣṇa allowed him so to start with.

(2) Mere touch of the Lord will not bring virtues or good position, but that touch should be **out of great devotion and sincerity to serve Him.**

(3) Whatever may be the force of the whirl wind, before Śrī Kṛṣṇa, it has no effect.

(4) The entire Universe is kept by Śrī Kṛṣṇa in His small Belly only and all are under His absolute mandate and control.

(5) जवोऽधिकोऽपि = the speed of whirl-wind was very great but the speed of the Lord is very much more than that. Śrī Vādirāja Mahān reminds the 4th Mantra of Īśāvāsya Upanishad regarding the speed of Paramātmā which no one can imagine.

अनेजदेकं मनसो जवीयो, नैनद्देवाः आप्नुवन् पूर्वमर्षत् ।

तत् अनेजत्, एकं, मनसः जवीयः = that पूर्वमर्षत् ॥

Bhagvān is fearless. He is important. His speed is very much more than wind which is known for its speed.

(6) The weight of the Lord none can bear and He can alone bear all the weight including Himself.

The stories given in Rukmiṇīśa Vijaya and that of Śrīmad Āchārya in Madhva Vijaya are similar as per respective status / yogyatā. By comparing them and enjoying the same, the anugraha of Śrī Hari-Vāyu-gaḷu can be obtained, which is a sine-qua-non for attainment of Moksha.

Rukmaṇiśa Vijaya **Śrī Kṛṣṇa**	**Madhva Vijaya** **Śrīmad Āchārya**
1. The child Kṛṣṇa became too much of weight and the asura Tṛṇāvarta was unable to bear the weight.	सौमेरवं गौरवमावहन्ति तवांगमंगांगुलयश्च नोंऽगे । पुरा विनश्याम इतो दयालो स्वामिन् विमुंचेत्यवदन् तदा ते ॥४०॥

2. He became totally exhausted and he fell down on the rock and was split into pieces by the weight of Śrī Kṛṣṇa. His haughtiness and arrogance was shattered into pieces.

3. He was thrown in the eternal hell, since his nature and swabhāva was too bad.

Here the asura was bad and never repented for his action. In case he had taken apology, God would have left him. So it is the natural rule, that wicked souls should be punished.

तदा ते अंगं तव अंगं अंगुलयश्च
नः अंगे सौमेरवं गौरवं आवहन्ति ।

The śishyas of Śrīmad Āchārya, prayed before him and said, Oh ! Swāmin, we are unable to bear the weight of your hand and other limbs. Even one finger is like Meru mountain.

इतः विनश्याम पुरा, दयालो
स्वामिन् नः विमुंच इति अवदत् ।

We are dying due to this weight. You are the ocean of mercy, please save and protect us. They prayed for so and Śrīmad Āchārya saved and their devotion to Śrīmad Āchārya increased more, because their nature was Sātwik.

Śrīmad Āchārya in Tātparya Nirṇaya states in 12-117 and 12-118 as under :

तृणावर्तो नामतः कंसभृत्यः
सृष्ट्वात्युग्रं चक्रवातं शिशुं तम् ।
आदायागादन्तरिक्षं स तेन
शस्तः कंठग्राह संरुद्धवायुः ॥ ११७ ॥

That asura's name was ' Tṛṇāvarta'. He was the servant of Kaṁsa. He created a great cruel whirl-wind. Then that asura lifted the child Śrī Kṛṣṇa into the Sky and flew in the air.

At that time, Śrī Kṛṣṇa by His two Hands, twisted the neck of that asura and made him softer for breath and finally killed him.

पपात कृष्णेन हतः शिलातले
तृणावर्तः पर्वतोदग्रदेहः ।
सुविस्मयं चापुरथो जनास्ते
तृणावर्तं वीक्ष्य सञ्चूर्णिताङ्गम् ॥

Tṛṇāvarta had a huge body like a mountain. He fell dead on the rock down from the Sky. His body was broken into many pieces by that impact.

On seeing this, all the residents of Bṛndāvan felt very happy and were astonished and delighted at that capacity, strength and power of that child Kṛṣṇa.

***

तृणावर्तवधः

Killing of Tṛṇāvarta

चक्षुश्चौर्यफलं जगाम परिवृत्ताक्षः प्रभोरोजसा
विश्वक्संभ्रमणेन दत्ततमसो विभ्रान्तमूर्धा फलम् ।
साधूनां हृदयार्तिदानफलितं क्लेशं प्रपन्नः क्षितौ
मातुः पातकरः परस्य स खलः पाषाणपृष्ठेऽपतत् ॥ ७ ॥

सः खलः असुरः प्रभोः कृष्णस्योजसा बलेन परिवृत्ते कृष्णेन सम्यग्गलग्रहणादुद्भ्रान्ते अक्षिणी यस्य सः तथोक्तः सन् चक्षुश्चौर्यफलं व्रजस्थानां चक्षुषां चौर्यफलं शर्कराप्रक्षेपेण अपहारपरिपाकं जगाम ।

That wicked demon Vātāsura obtained the fruit for this earlier wicked action by him in blurring the eyes of the people at Gokula, with dust. Now that asura's eyes have started whirling

due to his neck being seized with the strength of the able Lord Śrī Kṛṣṇa.

For having attackhed the eyes of the people of Gokula his eyes are now attacked by the crushing of the neck by Śrī Kṛṣṇa.

विभ्रान्तमूर्धा परिभ्रमच्छिराः सन् विष्वक् सर्वत्र सम्भ्रमणेन परिभ्रमणेन दत्तस्य तमसः मूर्च्छालक्षणान्धकारस्य उद्भूतरजःसमूहेन सौरालोकतिरस्कारे सति जातान्धकारस्य वा फलं जगाम ।

That demon originally in darkness revolved all round rapidly at Gokula turning round and round on all sides. In reply to that, now, the demon had the fruit of revolving his head reeling round and round by ignorance and out of pains.

साधूनां हृदयस्यार्तिदानफलितं क्लेशं प्रपन्नः ।

The asura obtained the fruit of experiencing sorrow for having caused unhappiness in the minds of the virtuous people at Gokula and now has reaped the consequences of the same.

क्षितौ = भूमौ, मातुः पातकरः परस्य स खलः पाषाणपृष्ठे अपतत् ।

That asura made originally by his force, Yaśodā to fall on the floor. In reply to that, Śrī Kṛṣṇa, son of Yaśodā, made him to fall down on the ground by hitting a rock.

Note :

Śrī Vādirāja Mahān shows that persons – sinners suffer in the same way and in like manner they brought unhppiness to other good people.

लोके महत्सु यादृशं अघम् आचरति तादृशमेव फलं भुज्यते इति भावः ॥



दोलावैभवम्

Glories of the cradle of Śrī Kṛṣṇa

आलोल हैमवरदामवर्तीं वितान-
जालावलम्बिशुभमौक्तिकरम्यमालाम् ।
दोलां विधाय तदुपर्यधिरोप्य बालं
सालोक्यसौख्यमलभिष्ट हृदा यशोदा ॥ ८॥

Yaśodā made a cradle which was fastened with moving ropes of gold. It had necklace of auspicious pearls dangling from the groups of canopies. Yaśodā placed the Baby Śrī Kṛṣṇa in it. Then she mentally obtained the bliss of Sālokya Moksha. This means being in the same world with Lord Viṣṇu.

Note :

Enjoyment of bliss in Moksha is of four kinds :

(1) **Sālokya** – Being in the same world with Lord Viṣṇu.

(2) **Sāmīpya** – Being in close Quarters with Him.

(3) **Sārūpya** – having four hands etc., like Him.

(4) **Sāyujya** – entering His Body and coming out at will.

Putting Śrī Kṛṣṇa on the cradle and sitting nearby and enjoying the beauty of the child, was similar to Sālokya Moksha, for Yaśodā here itself. Later on, she might have the same fortune is indicated here. How fortunate she was. She was 'Dharā Devi' – wife of Droṇa Vasu.

* * *

दोलावैभवम्

Glories of the cradle of Śrī Kṛṣṇa

दोलाविलासचलितालकशोभिफालं
बालं शुचिस्मितसुधारसशोभितास्यम् ।
श्यामं समीक्ष्य समयं किल शम्मयं सा
तेने क्वणत्कनकनूपुरशोभिपादम् ॥ ९ ॥

श्यामं समीक्ष्य समयं किल शम्मयं सा तेने = चक्रे (शम्मयं = सुखमयं) = Yaśodā had a happy time through out by having a look at her child who was dark blue like collyrium (añjana paste appilcable to the eyes).

दोलाविलासचलितालकशोभिफालं = Śrī Kṛṣṇa's Forhead was shining with cruls moving to and fro by the rocking of the cradle,

बालं शुचिस्मितसुधारसशोभितास्यम् = Śrī Kṛṣṇa's Face was lit up with a good smile which was like the juice of nectar.

क्वणत्कनकनूपुरशोभिपादम् = Kṛṣṇa's Pādas adorned with gold anklets which were making a jingling sound.

कृष्णदर्शनेन यशोदायाः सकलोऽपि समयः सुखकरो जातः इति भावः ।

By having darśana of Lord Śrī Kṛṣṇa, for all the time Yaśodā was happy in her life.

* * *

यशोदायाः कृष्णसेवासम्भ्रमः

Glorious sevā by Yaśodā to Lord Śrī Kṛṣṇa

गण्डं वरांगुलिदलैर्लघु चालयन्ती
मन्दस्मिताननमथो परिरम्भयन्ती ।
सान्द्रस्तनस्रुतपयः किल पाययन्ती
नन्दस्य राज्ञ्यभवदित्थमहर्नयन्ती ॥ १० ॥

गण्डं कपोलम् । वरांगुलिदलैः उत्तमांगुल्यग्रैः लघु यथा भवति तथा स्मितोत्पादनार्थं चालयन्ती ।

The queen of Nanda was passing her day-time in fondling the Baby Śrī Kṛṣṇa by moving His cheek gently with her excellent finger-tips (in order to make Him smile).

मन्दस्मिताननं अथो परिरम्भयन्ती ।

Then Yaśodā kisses His Face lit up with a gentle smile.

सान्द्रस्तनस्रुतपयः पाययन्ती किल ।

Then Yaśodā make Him to suckle the milk flowing out of her plump breasts out of great love for Him.

नन्दस्य राज्ञ्यभवत् इत्थं अहर्नयन्ती नन्दस्य राज्ञी महिषी यशोदा इत्थं उक्तप्रकारेण अहः दिवसं नयन्ती कृष्णलालनेनैव दिनं नीतवती अभवत् ।

Like this the queen of Nandagopa spent her time.

अतः सकलमप्यायुष्यं सार्थकं इति भावः ।

Therefore her entire life became meaningful and fruitful.



यशोदायाः कृष्णसेवासम्भ्रमः

Glorious sevā by Yaśodā to Lord Śrī Kṛṣṇa

याऽमर्त्यमर्त्यदितिजालिभिरप्यभेद्यं
ब्रह्माण्डभाण्डमभिनन्नखकोटिमात्रात् ।
स्वांगुष्ठपुष्टसुभगांगुलिमच्युतस्तां
संगृह्य चुम्बति शिशुप्रकृतिः शयानः ॥ ११ ॥

या अंगुष्ठांगुलिः अमर्त्या देवाः मर्त्या मनुष्याः दितिजा राक्षसाः तेषां आलिभिरप्यभेद्यम् अविदार्यं ब्रह्माण्डभाण्डं ब्रह्माण्डखर्परं नखकोटिमात्रात् नखाग्रमात्रात् अभिनत् अदारयत् ।

What work was done by the tip of the nail of the finger on the Pāda of the Lord in splitting up the Brahmāṇda, cannot be even dreamt by all the rows of Devatās, men and rākshasas.

तां स्वांगुष्ठरूपा च पुष्टा च सुभगा मनोहरा च अङ्गुलिः स्वांगुष्ठपुष्ट-सुभगांगुलिः तां शिशोः प्रकृतिरिव प्रकृतिः स्वभावः यस्य सः तथोक्तः ।

Lord Achyuta having the nature of children and lying in the cradle kissed His own toe in the form of a nourished and delightful finger.

शयानः अच्युतः कृष्णः संगृह्य प्रगृह्य देवासुरैः असाध्यकार्यकरणान् मानयन्निव चुम्बति ।

Lord Kṛṣṇa did this act as if to honour it for having broken the compound wall of the Brahmāṇḍa as stated earlier.

Note :

The exrta-ordinary brilliance of Śrī Vādirāja Mahāprabhu can be seen that in each small incident, he puts forth greatest truth pertaining to Paramātmā.

Paramātmā during the avatār as Vāmana entered the sabhā hall of Balīchakravarti. Then He took a big rūpa called glorious Trivikrama and lifted His Pāda to measure the heavens. At that time by that small gentle hit of the tip of the nail of one Finger on the Pāda of the Lord, the Brahmāṇḍa was broken and by that hole Divine Gaṅgā started flowing. So, that Gaṅgā is called 'Viṣṇu-Pādodaka' that started from the holy Pāda of the Lord.

A natural phenomena of a child putting his leg's finger in the mouth, is described by this, to bring eternal puṇya to the readers of this holy work. Gratitude or honour is exhibited in the world by a kiss in appreciation or in affection or in love or in gratitude as reward.

Śrī Kṛṣṇa does so, of His own finger is marvellous. Śrī Vādiraja Mahāprabhu has enjoyed each word of Śrīmad Bhāgavatm in all and in paticular the tenth skanda to bring out this remarkable Mahākāvya – Vedānta Sāra.

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लक्ष्मीपतेः वाग्वैभवम्

Beauty of the talk by Śrī Kṛṣṇa – Husband of Mahālakśmī

निद्रामाश्रय किं तदाश्रयफलं भुक्तं व्रजेज्जीर्णतां
निद्रा काऽम्ब निमीलिताक्षियुगलः प्राज्ञं यदालिंगति ।
अस्त्वेवन्त्विति मुद्रितात्मनयनः स्वांगं समालिंग्य तत्
सर्वं जीर्णमथो दिशेति जननीं शंसन्निजं सोऽवतात् ॥ १२ ॥

This verse is a dialogue between the mother Yaśodā and child Kṛṣṇa.

Yaśodā : निद्रामाश्रय = Go to sleep, child Kṛṣṇa.

Child Kṛṣṇa : किं तदाश्रयफलं = What is the use of sleeping ?

Yaśodā : भुक्तं व्रजेत् जीर्णतां निद्रा = (by sleep) what is eaten is digested.

Child Kṛṣṇa : का अम्ब निद्रा ? = What is sleep Amma ?

Yaśodā : निमीलिताक्षियुगलः प्राज्ञं यदालिङ्गति = Sleep means with the two eyes closed and embracing Paramātmā by name 'Prājña'.

Child Kṛṣṇa : अस्तु एव इति = Let it be so.

मुद्रितात्मनयनः स्वांगं समालिंग्य तत् सर्वं जीर्णं अथो दिशेति जननीं शंसन् = वदन् निजं सः अवतात् ।

After squeezing Himself with closed eyes, ***Kṛṣṇa said :***

All that is eaten is digested. Then give me something more to eat. May that Śrī Kṛṣṇa who told His mother thus, protect His devotees.

Note :

निमीलिताक्षियुगलः प्राज्ञं यदालिंगति—

By this Śrī Vādirāja Mahān has brought out the essence of Māṇḍūkya Upanishad. Paramātmā in His four rūpas always protect us in all the four stages.

सोऽयं आत्मा चतुष्पात् = The 4 stages are :

(१) जाग्रदवस्था – (awakening state) 'Viśwa' nāmaka Paramātmā protects.

जागरितस्थानो बहिःप्रज्ञः सप्तांगः एकोनविंशतिमुखः स्थूलभुग् वैश्वानरः प्रथमः पादः ।

The first form is Vaiśwānara. He resides in the eye through which one functions during the wakeing state.

He enables to comprehend objects. He has 7 limbs and 19 faces. He enjoys gross objects.

(२) स्वप्नावस्था = Dream state

स्वप्नस्थानो अन्तःप्रज्ञः सप्तांगः एकोनविंशतिमुखः । प्रविविक्तभुक् तैजसो द्वितीयः पादः ।

The second form is Tajasa. He resides in the neck, the place where the Jīva dreams. He sees and also shows to Jīva dream objects. He has 7 limbs and 19 faces. He enjoys objects different from the waking state objects.

(३) सुषुप्तिः = Dreamless state :

यत्र सुप्तो न कश्चन कामं कामयते न कश्चन स्वप्नं दर्शयति । तत्सुषुप्तं सुषुप्तस्थान एकीभूतः प्रज्ञानघन एव आनन्दमयो हि आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः ।

The third form is Prājña. He resides in हृद्कर्णिका = where jīva remains with God. Prājña enjoys bliss and enables Jīva also to enjoy bliss. He is of the nature of infinite bliss and infinite knowledge.

(४) तुर्य state :

सारं प्रपञ्चोपशमं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः ॥

He is supreme, full of attributes, of knowledge and bless. He removes the bondage. He is auspicious. He removes erroneous knowledge. He is the fourth form of Paramātmā called 'Turya'.

Note : The Sruti says :

'प्राज्ञेन आत्मना सम्परिष्वक्तः न बाह्यं किश्चन वेदे'ति श्रुतेः इति ।

When Paramātmā Prājña embraces the Jīva, he gets सुषुप्ति state where there will not be dream and will be sound sleep only. By that only, Jīva is able to retain this body healthy. By reaching this verse, the phala would be to get good sleep and chance to embrace 'प्राज्ञ नामक परमात्मा'.

Note :

स्वाङ्गं समालिंग्य—

There is absolutely no difference between God and His limbs and also between the rūpas. Prājña Nāmaka Paramātmā is the same as Kṛṣṇa, and by this Yaśodā is reminded that the child is not her son actually but the Master of the Universe and He is Prājña Paramātmā residing in her and in all. Śrī Vādirāja Mahāprabhu reminds us the truth about Paramātmā tatwa here, as explained in Kāṭhaka Upanishad.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्यं गच्छति य इह नानेव पश्यति ॥ ११ ॥

इदं मनसा एव आप्तव्यं = This tatwa has to be kept in mind and should not to be told for undeserving.

इह किञ्चन नाना न = In respect of Viṣṇu and His Avatāras, Qualities, Limbs, Actions, there is absolutely no difference between Him and such things. There is no difference and non-difference also. A person who sees such difference, after death would certainly go to eternal hell. By this Śrī Rājaru helps us to redeem ourselves always from hell and has saved us, in putting in proper path.



लक्ष्मीपतेः वाग्वैभवम्

Glories of the talk by Paramātmā – Husband of Mahālakshmi

मातर्गायसि किं सदा जलनिधौ शेषाङ्गसंशायिनं
तातासौ ननु निद्रया परिवृतो दद्यात्तवापीति ताम् ।
एवं चेद्गदितं त्वदीयमखिलं तत्कर्णदेशं कथं
यातीति प्रतिपादयन्निजमतं पायाद्यशोदासुतः ॥ १३ ॥

The glorious talk of Lord Śrī Kṛṣṇa with mother Yaśodā continues.

मातर्गायसि किं सदा जलनिधौ शेषाङ्गसंशायिनं = Oh! mother, why do you always sing about Śrī Viṣṇu who lies on the Sea (in the milky ocean) on the body of Śesha ?

तात असौ ननु निद्रया परिवृतः दद्यात् तवापि इति ताम् = Mother, Yaśodā replied, 'Oh ! Darling son, I sing about that Viṣṇu so that He who is sleeping so on the bed of Śesha, may bestow sleep to you also.

एवं चेत् गदितं त्वदीयं अखिलं तत्कर्णदेशं कथं याति ? = For this reply, child Śrī Kṛṣṇa puts a very pertinent querry as : If that Viṣṇu sleeps so, how can all your speech (Yaśodā's singing etc.,) enter the reigon of His ears ?

इति प्रतिपादयन्निजमतं पायात् यशोदासुतः = May that son of Yaśodā, who expressed His opinion like this to His mother, shall protect us always.

Note :

Here Śrī Vādirāja Mahāprabhu brings about the 'अचिन्त्य-ऐश्वर्य-शक्तिः' of Paramātmā.

एवं चेत् असौ निद्रावृतः चेत्, त्वदीयं त्वत्सम्बधि अखिलं समस्तं गदितं भाषितं तत्कर्णदेशं शेषशायिश्रोत्रप्रदेशं कथं याति त्वद्गानं निद्रावृतः कथं श्रोष्यतीत्यर्थः ।

If Śrī Viṣṇu were to sleep on Śesha on the milky Ocean, then how can it be possible for Him to hear the singing of Yaśodā and being pleased so, can grant sleep to Yaśodā and to other devotees who sing His glories ? This is a riddle. But in the case of Śrī Kṛṣṇa it is not so, because He has 'अचिन्त्यशक्तिः' (अमानुषशक्तिः, दुरन्तशक्तिः, अघटनाघटनशक्तिः).

The same Kāṭhaka states :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदायदं देवं मदन्यो ज्ञातुमर्हति ॥

Śrī Bhagavān, by His extra-ordinary power, will be able to walk at a distant place, by sitting in a near place, He will be able to travel through out, by sleeping on the bed of Śesha. He is the bestower of happiness to sātwic souls and grief to the demons etc. Yama says that he has known like this and beyond him Chaturmukha Brahma knows Him but **none fully**.



गोपीकृत दोलासेवा

Sevā to Śrī Kṛṣṇa in the cradle by gopi girls.

लोलत्कङ्कणपाणिपद्मधृतया नीलोच्चलत्कुन्तला
बालाः स्रस्तदुकूलहारवलया मौलिस्खलन्मल्लिकाः ।
लोलाङ्ग्यः क्वणदङ्घ्रिभूषणगणाः ईषच्चलत्कुण्डला
व्यालोलं सह दोलया मृगदृशः कृत्वोपनिन्युः प्रियम् ।।१४।।

Śrī Vādirāja Mahān here describes the beauty of the gopi girls and how they rushed to the cradle to oscillate and to see the child.

The gopi girls had :

(1) dark hairs and they were shining.

(2) then eyes were like those of deer. मृगदृशः.

(3) they rushed to the cradle and held the same with their hands which were like lotus flowers,

(4) they were with shining silk garments, necklaces, bangles, and with jasmine flowers falling from their heads.

(5) their limbs were unsteady and their groups of anklets were jingling and their ear-rings were weaving a little.

(6) They all drew their beloved Śrī Kṛṣṇa near to them along with the cradle.

Note :

(1) Śrī Vādirāja Mahān so describes the beauty of gopikā girls just to bring home the point that such beauty to them was given by God Śrī Kṛṣṇa.

(2) Further they were all great devotee of Paramātmā. In the case of women, the standard of devotion and its measure goes with the beauty they have. Naturally Gopi girls were very beautiful because they were highly devoted to Lord Śrī Kṛṣṇa. The beauty meant is here is 'Divine beauty' but not of wordly nature and all such beauty they wished to submit at the lotus Pādas of the Lord. They all rushed to see the Lord in the cradle because, to have darśana of Paramātmā and that too in such form, they have been waiting for years earlier.

उप = समीपं निन्युः रज्वाकर्षणेन स्वसमीपं नीतवत्यः चञ्चलं चक्रुः इति ।

They drew Śrī Kṛṣṇa near to them by the rope which was tied to the cradle. That rope is nothing but devotion. If there

sincere and pure devotion, the Lord can be brought to near us, is explained by this.

Śrīmad Āchārya states in Tātparya Nirṇaya, about the beauty – bhakti doctrine for women, in 2-36, 37, and 38.

यत्र रूपं तत्र गुणाः भक्त्याद्याः स्त्रीषु नित्यशः ॥ ३६ ॥

The presence of bhakti etc., virtues among women had to be ascertained from their beauty.

रूपं हि स्थूलदृष्टीनां दृश्यं व्यक्तं ततो हि तत् ।
प्रायो वेत्तुं न शक्यन्ते भक्त्याद्याः स्त्रीषु यत्ततः ॥ ३७ ॥

The beauty could be seen even by an ordinary observer. Therefore this is a sure means of knowledge of knowing their Bhakti etc. virtues.

यासां रूपं गुणस्तासां भक्ताद्या इति निश्चयः ।
तच्च नैसर्गिकं रूपं द्वात्रिंशल्लक्षणैर्युतम् ॥ ३८ ॥

The Bhakti etc. virtues present in women could not be ascertained by other means. Therefore, the presence of bhakti etc. in them has to be determined by the presence of beauty. The beauty that is natural and that consists of the thirty two characteristics is only an incident of virtues.

After explaining the sevā done by Bhrahmā to Lord Śrī Kṛṣṇa, the case of his wife Bhārati (Drupadi) was considered.

पूर्वं भीमस्य हरेः कार्येषु साक्षात् अङ्गत्वं उदितम् । इदानीं तत्पत्न्याः द्रौपद्याः अपि भूभारहरणे साक्षात् अङ्गत्वं वक्तुं नारीज्यैष्ठे कारणं आह ।

Then the beauty of the women cannot be easily understood because, they do not undertake the study and teaching of the scriptures on the basis of which their virtues can be ascertained.

प्रायो वेत्तुं न शक्यन्ते स्वाध्यायप्रवचनादौ अप्रवृत्तत्वात् इत्यर्थः ।

So the beauty is the yard stick. Hence this author humbly submits that wherever description of the beauty of Yaśodā, Devaki, Gopikā girls and others are decribed in this holy work, the main intention is only to draw the attention of the guide-lines given by Śrīmad Āchārya, as above, to highlight their devotion and other virtues.

To satisfy the rules of Mahākāvya, is a small and negligible reason only. Every word, Every sentence, Every śloka in this great work 'Rukminīśa Vijaya' is only to take us near the lotus feet of Śrī Krṣṇa and this work is 'Vedānta Sāra'.



गोपीकृत दोलासेवा

Sevā submitted by Gopi Girls to Lord Krṣṇa

ये वै विठ्ठलसेवकाः शुभधियस्तेषां स लभ्यस्त्विति
प्रायो ज्ञापयितुं मुरद्विषमितः सम्प्रापयन्त्येकदा।
अन्येषां स हि दूरगस्त्विति ततः प्राप्तं च तं कुर्वती
दोला सा मणिमण्डिता विजयते स्वानन्दमूर्तेः शिशोः ॥ १९ ॥

The gopi girls were pulling the rope of the cradle and brought Śrī Krṣṇa near to them and left the rope, the child went to the otherside, away from them. Śrī Vādirāja Mahān compares and explains this cradle phenomena under :

ये वै विठ्ठलसेवकाः शुभधियः तेषां सः लभ्यः अस्तु इति प्रायः ज्ञाप-यितुं मुरद्विषं इतः सम्प्रापयन्ति एकदा ।

Once when the cradle rope was dragged the cradle and Śrī Krṣṇa in it, came near to the gopi girls, just to remind that for those who do sevā to Paramātmā Viṭṭhala with pure mind, śastrik

knowledge, for such persons – devotees He is reachable and would come to them.

अन्येषां सः हि दूरगः तु इति ततः प्राप्तं च तं कुर्वती दोला ।

When the rope is left, the cradle goes to other end and away from the Gopi girls. This is to emphasise that Śrī Kṛṣṇa would be far away from the haters of Viṣṇu.

सा मणिमण्डिता विजयते स्वानन्दमूर्तेः शिशोः ।

The cradle with the child and with all decorations with pearls, diamonds etc., by moving was teaching this tatwa to the world.

Note :

Śrī Vādirāja Mahāprabhu has based this verse on the idea of Śrīmad Āchārya in Dwādaśa stotra 11-7 :

दूरात् दूरतरं यत्तु तदेवान्तिकमन्तिकात् ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

The pādas of Śrī Hari is far away from those who hate Him and have no devotion to Him.

The same pādas are very near to those devotees who are devoted to Him and they are nearer than the nearest objects. These pādas are always adorned by Chaturmukha Brahma and other Gods.

The same idea is expressed by Śrī Vādirāja Swāmi, in the example of the oscillation of the cradle by the gopi girls. They brought Śrī Kṛṣṇa near to them by dragging the rope towards them. By the rope of Bhakti, God has to be drawn near to us and there is no other way.

When once devotion is lost, He goes far away from us.

Note :

Śrī Vādirāja Mahān has called Śrī Krṣṇa by the name 'Viṭṭhala'. This is beacause of the fact the devotees however much they try, they cannot draw Him, towards them, by their soul individual efforts. It would come to His mind and He should appear before the devotee only by His Prasāda which is more important. This is why the Kāṭhaka śruti states as :

नायं आत्मा प्रवचनेन लभ्यः
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

This ātmā is not reachable by the reading Vedas, nor by the sharp knowledge of intellegence, nor by the hearing of many purāṇas and other sacred texts, by He is reachable only those whom He selects as eligible. The idea is that the prerogative is with Him, and it is not at the direction of anyone else. He is the sole Master and decisive person.

It is a fact, that none can complete the full and complete sādhana needed to have God's darśan as of right. For all, He has to supplement and pull them up. This is the spirit of this Kāṭhaka Vākya. Śrī Vādirāja Mahān is so great, that he has brought out this point by referring Śrī Krṣna as 'Viṭṭhala'.

विदा ज्ञानेन ठान् शून्यान् लाति गृह्णाति यः स्वयम् ।
अज्ञानुग्रहकृत् देवो विठ्ठलः कथ्यते बुधैः ॥

The knowledgeable understand Bhagvān as 'Viṭṭhala' because even though there is no sufficient knowledge for being eligible to have darśana of Him, still He does so by His anugraha and mercy on His devotees.



यशोदायै विश्वरूपदर्शनम्

Viśwarūpa darśana to Yaśodā

स्तनोत्थदग्धेन सुतृप्तमेनं
निरूपयन्त्याः स हरिर्जगन्ति ।
प्रदर्शयामास न तृप्तिरस्मा-
दुदारदेहस्य ममेति शिक्षन् ॥ १६ ॥

सः हरिः जगन्ति स्वोदरे प्रदर्शयामास ।

That Śrī Hari showed the entire Universe, Viśwarūpa in His Belly to His mother Yaśodā.

Why Lord showed Viśwarūpa ? The author Great Vādirājaru states :

स्तनोत्थदग्धेन सुतृप्तं एनं निरूपयन्त्याः = जानन्त्याः ।

Mother Yaśodā thought by giving milk to Śrī Kṛṣṇa she had done and filled His Belly. To rebut that, and to show that His Belly is very huge and Yaśodā cannot satisfy the same, this huge Viśwarūpa was shown.

मम तव स्वल्पात् स्तन्यात् कथं पूर्तिः स्यात् इति स्पष्टयितुं शिक्षयन्निव स्वोदरे जगन्ति प्रदर्शयामास ॥

Note :

Śrī Vādirāja Mahān, states that Śrī Kṛṣṇa showed in His Belly the entire Universe of fourteen worlds. Such was the power and capacity of the Belly. By giving few drops of milk, let not Yaśodā think that she has given sufficient milk to her son and the belly is full.

As a matter of fact, His Belly contains several milky Oceans of very huge size which Yaśodā cannot even emagine.

Further, the Vedic truth involved is that, none can satisfy the Lord fully any offering. Why ? This is because all belongs to Him only. Yaśodā, the milk in her, are all the properties of Paramātmā Śrī Kṛṣṇa. What purpose would be served by giving the articles for which already he is the owner and also possess the same with Him infinite times more than what was offered.

Still God recognises and takes it provided they are submitted to Him **with devotion.**



यशोदायै विश्वरूपदर्शनम्

Viśwarūpa Darśana for Yaśodā

मुखे स लोकान् खलु लोकयित्वा
तदन्तरेऽम्बां सगृहां सनाथाम् ।
अखण्डयत्पुत्रमतिं जनन्या-
मयोजयद्विश्वपितृत्वबुद्धिम् ॥ १७ ॥

Here Śrī Vādirāja Mahāprabhu further decribes the Viśwarūpa shown by Lord Śrī Kṛṣṇa to His mother Yaśodā.

सः कृष्णः मुखे स्ववदने वदनद्वारा स्वोदर इत्यर्थः ।

Śrī Kṛṣṇa through mouth and by that in His Belly is the resultant idea.

लोकान् = भुवनानि तदन्तः मुखाभ्यन्तरे सनाथां सपरिवृताम् ।

He has all the worlds inside His belly as well as Nanda gopa, Master of Yaśodā also there.

सगृहाम् अम्बां जननीश्च लोकयित्वा प्रदर्शयित्वा जनन्यां मातरि यशोदायां स्थितां पुत्रमतिं कृष्णो मम पुत्रः इति बुद्धिम् अखण्डयत् ।



श्रीकृष्णः कमलानाथो वासुदेवः सनातनः । वसुदेवात्मजः पुण्यलीलामानुषविग्रहः ॥
श्रीवत्सकौस्तुभधरो यशोदावत्सलो हरिः । चतुर्भुजात्तचक्रासिगदाशङ्खाद्युदायुधः ॥
मुखे स लोकान्खलु लोकयित्वा तदन्तरेऽम्बां सगृहां सनाथाम् ॥ ३-१७ ॥

Paramātmā Śrī Kṛṣṇa showed in His small Mouth all the fourteen worlds and within His mother Yaśodā, her husband, her house and all.

(Photo Courtesy : ISKCON)

Śrī Kṛṣṇa also showed inside His Belly, the house of Nanda gopa, Yaśodā and all others and brought to the notice of Yaśodā that Śrī Kṛṣṇa was not her son. He saw that feeling was removed from her.

The result is that :

मातुः स्वोदरे नन्दादि सकलप्रपञ्चप्रदर्शनेन नायं मम पुत्रः अयमेव जगज्जनकः इति बुद्ध्या तां योजयामास ॥

In His stomach Śrī Kṛṣṇa showed the entire world and Nanda gopa, Yaśodā and all and removed the feeling in her that Śrī Kṛṣṇa was her son and established that Śrī Kṛṣṇa is the creator of the Universe.

Note :

Viśwarūpa darśana by Yaśodā and Bhagavad Gītā – reconciled

In Gītā, the verse 11-47 runs thus :

मया प्रसन्नेन तथार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

यन्मे त्वदन्येन न दृष्टपूर्वम् = This means the Viśwarūpa of Śrī Kṛṣṇa was not seen by any one earlier and Arjua was the first person to see that glorious form.

But this hits exactly the Viśwarūpa darśana by Yaśodā very much earlier to Arjuna in point of time (minimum 50 years) earlier. When such is the fact, how Gītā states so, is the question.

Śrīmad Āchārya in his commentry quotes an authority from Brahmāṇḍa Purāṇa to solve the riddle.

विश्वरूपं प्रथमतो ब्रह्मोऽपश्यच्चतुर्मुखः ।
तच्छतांशेन रुद्रस्तु तच्छतांशेन वासवः ॥

यथा इन्द्रेण पुरा दृष्टं अपश्यत् सोऽर्जुनोऽपि सन् तदन्ये क्रमयोगेन तच्छतांशादि दर्शिनः इति ॥

SUMMARY

The Gītā śloka means :

(1) that Arjuna saw the Viśwarūpa earlier to others who were inferior to him saw that.

(2) Chaturmukha Brahma, Rudra and others have seen it very much earlier, to Arjuna.

(3) If Yaśodā had seen earlier to Arjuna, means, that she has not seen with **so much clarity and beauty** as Arjua has seen now.

(4) Even Arjuna in the avatār has not seen with so much clarity as in his original Devendra rūpa.

अत्र विश्वरूपस्य अर्जुनेतरैः अदृष्टत्वं नोच्यते। अपि तु इतःपूर्वं केनापि न दृष्टं इति अनुक्त्वा, 'त्वदन्येन' इति उक्तत्वात्, तेनैव इतःपूर्वं इन्द्रशरीरेण दृष्टं इत्येव उच्यते इत्यर्थः इति ॥

Hence Yaśodā having Viśwarūpa darśana earlier to Arjuna was proper and justified.

Mantrālaya Mahān in his कृष्णचारित्रमंजरी states in the second śloka as :

यो मातुर्जुम्भमाणो जगदिदमखिलं दर्शयन् अङ्करूढः ।

Śrī Kṛṣṇa at the time of yawning showed the entire Universe – Brahmāṇḍa in His mouth to His mother Yaśodā Devi.

Again,

मृन्नाभक्षीति मातुः स्ववदनग जगत् भासयन् भासतां मे ।

Again when Śrī Kṛṣṇa replied to His mother that, He did not consume mud and opened His mouth, He showed again all the Brahmāṇḍa in His mouth.

Yaśodā was fortunate in having darśana of Viśwarūpa twice like this. Such Great Śrī Kṛṣṇa shall shine in our minds.

* * *

अनन्तनाम्नः नामकरणम्

Kṛṣṇa who was infinite names and naming ceremony to Him

न नाम कुर्वन्ति ममेति नूनं
स पूतनादीन्विनिहत्य मातुः ।
प्रदर्श्य विश्वं जठरे स्वशक्त्या
बहूनि नामानि बभार बालः ॥ १८ ॥

पित्रादयः मम नाम नामधेयं नामकरणं इत्यर्थः । न कुर्वन्ति इति कोपेनेव सः बालः कृष्णः नामानि बभार दधौ ॥

Śrī Kṛṣṇa got angry over His parents for not doing naming ceremony earlier and so He himself acquired names earlier. What are they ?

पूतनाहननात्	—	पूतनाघातकः इति
शकटवधात्	—	शकटासुरभञ्जकः इति
तृणावर्तहत्यया	—	तृणावर्तनिषूदनः इति
जठरे विश्वप्रदर्शनात्	—	विश्वम्भरः इति

अनेकानि नामानि बभार इति ।

Note :

Śrī Vādirāja Mahāprabhu goes to his claimax while writing each verse of this work, due to his great and deep devotion towards

Lord Śrī Kṛṣṇa. **before the naming ceremony took place, the following had happened, has been narrated so nicely.**

He killed Pūtanā – devil – so named as 'Killer of Putana'.

He shattered Śakṭāsura and torn into pieces – so named as 'Shatter of Śakaṭāsura'.

He finished the devil Tṛṇāvarta, who became a whirl-wind and wanted to destroy Gokula – So named as 'Destroyer of Tṛṇāvarta'.

He showed to mother Yaśodā the entire Universe in His Belly – So named as 'Viśwambhara'.

In 'Kṛṣṇa Ashṭottara nāmāvaḷi' it is seen :

(१) पूतनाजीवितहरः ॐ

(२) शकटासुरभञ्जनः ॐ

(३) तृणीकृतवृणावर्ते नमः ॐ इत्यादि ॥

Note :

Śrī Vādirāja Mahān here established that all the names of Paramātmā are only 'Mahāyoga' method. That means the qualities embedded or explained by the śabda are found in Him in infinity. Like this, Lord Śrī Kṛṣṇa had infinite names to Him before actual naming ceremony was performed by Nandagopa.

By showing the entire Universe in His belly, He has shown that He is the creator etc., of the Universe and all are under His care and protection. Once He is जगत्-जन्मादिकर्ता then automatically it follows that He is अनन्तकल्याणगुणपरिपूर्णः then all those names, words, śabdas etc., denote Him in the most important sense.

Hence Śrī Vādirāja states : स्वशक्त्या बहूनि नामानि बभार बालः श्रीकृष्णः महाप्रभुः ॥

* * *

अनन्तनाम्नः नामकरणम्

Śrī Kṛṣṇa having infinite names had naming ceremony

अथैत्य गर्गः किल रामकृष्णौ
चकार नाम्ना विनतौ सुतौ तौ ।
अहं तु मन्ये चकितस्तदीय-
गुरुत्वकीर्त्या जगृहे तदाख्याम् ॥ १९ ॥

अथ अनन्तरं गर्गः गर्गो नाम यादवानां पुरोधाः एत्य व्रजं आगत्य तौ सुतौ विनीतौ 'रामकृष्णौ' नाम्ना चकार किल ।

Then Gargāchārya the purohit for the yādavas came there to Gokula and saw those two obedient sons and named them as 'Rāma' (Balarama) and 'Kṛṣṇa'.

तदीयगुरुत्वकीर्त्या चकितः = भीतः सन् गर्गाचार्यः तत्पापपरिहाराय तदाख्यां तस्य कृष्णस्याख्यां तां जगृहे = आददे ।

Gargāchārya in order to wash off all the sins by the fact that he was called as the Guru for Lord Kṛṣṇa, named Him as 'Kṛṣṇa' so that by uttering name of Paramātmā as 'Kṛṣṇa' all the sins would be removed.

Note:

गुरुत्वप्रथाजनितपापपरिहारार्थं रामकृष्णेति हरिनाम उच्चारणं कृतवान् इति अहं मन्ये ।

By reciting the names of Śrī Hari, as Rāma and Kṛṣṇa, the sins that Gargāchārya would have got by calling as Guru for them would be washed off, is the opinion of Śrī Vādirāja Mahān. Devotees can appreciate and enjoy as to how nicely Śrī Vādirāja Mahān puts the truth – there is no Guru for Kṛṣṇa and as a matter of fact, He is the Guru for all.

By this, the author brings to our notice the Maṅgala verse of Mahābhārata, appearing in Tātparya Nirṇaya in 2-58 as :

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं
वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥ ५४ ॥

Nārāyaṇa is the Guru for all Devatās.

सुर also refers to Mahālakśmī. सुष्ठु रमयतीति व्युत्पत्तेः देवतारूपत्वाच्च श्रीरपि सुपदेन उच्यते ।

So, सुरगुरुं means Guru for Mahālakshmī.

Such Nārāyaṇa has taken avatār now as Śrī Kṛṣṇa and how can there be a Guru for Him. **To the sin committed by Gargāchārya by calling him as Guru to Śrī Kṛṣṇa, is slowly washed away by pronouning the name 'Kṛṣṇa' with devotion.**

In the case of Śrīmad Āchārya also, similarly, Śrī Achyuta-Prekshāchārya is not Guru for him and actually Śrīmad Āchārya is Guru for him. For Śrīmad Āchārya, Guru is only Śrīman Nārāyaṇa.

In Madhva Vijaya 4-38 it is stated :

चिरात् सुतत्वं प्रबुभुत्सुना त्वया
निषेवणं मे यदकारि तत्फलम् ।
अमुं ददामीत्यभिधाय सोऽमुना
तदा प्रणीय प्रददेऽच्युतात्मने ॥ ३७ ॥

God Ananteśwara came on a person and held the hands of Śrīmad Āchārya and brought him before Achyutapreksha. "You desired to learn proper vedic truths for a very long time. You had also served Me (Śrī Anantāsana Devaru) for a very long duration

as per your capacity and status. As a phala to that I am handing over this, 'Pūrṇabodha' to you and entrust for your destiny''.

Hence Śrīmad Āchārya is the actual Guru for Śrī Achyutapreksharu.



अनन्तनाम्नः नामकरणम्

For Śrī Kṛṣṇa who has infinite names – Naming ceremony

अनन्तनामापि स कृष्णसंज्ञामवाप्य तुष्टः किल गर्गदत्ताम् ।
तथाहि शब्देषु बहूदितेषु प्रियेरितः प्रीतिकरो हि लोके ॥ २० ॥

अनन्तानि नामानि यस्य सोऽपि कृष्णः गर्गदत्तां गर्गाचार्योक्तां कृष्णः इति संज्ञां अवाप्य सन्तुष्टः किल ॥

Śrī Kṛṣṇa had infinite names. Still Paramātmā was much pleased by the name 'KṚṢṆA' given by Garga.

बहुभिरुदितेषु शब्देषु मध्ये प्रियेरितः सुहृदुक्तः शब्दः प्रीतिकरः हि हर्षकरो हि ।

This is but proper. For in this world, out of the names given by the many people, that given by a friend will indeed cause happiness.

परोक्तवचनेभ्यः सुहृदुक्तवचनमेव सुखकरमिति भावः ।

Note :

Śrī Vādirāja Mahān so depicts Gargāchārya as a friend of Śrī Kṛṣṇa, but not as His Guru, because for Śrī Kṛṣṇa, there cannot be any Guru and He is the Guru of all.

अनन्तनामापि— Śrī Kṛṣṇa is denoted by infinite names. All words, śabdas and names denote in main theme only Śrī Kṛṣṇa.



कृष्णनामार्थकथनम्

Meaning for the name of 'Kṛṣṇa'

सपत्नपत्नीवदनोडुराजं क्रमेण यः क्षीणकालं करोति ।
सितेतरः पक्ष इवर्क्षनाथं गुणोचिता तस्य हि कृष्णसंज्ञा ॥२१॥

यस्मात् कारणात् यः सपत्नानां शत्रूणां पत्न्यो भार्याः तासां वदनमेवोडुराजं चन्द्रं क्रमेण प्रतिपदादिक्रमेण सितात् शुक्लपक्षात् इतरः अन्यः पक्षः कृष्णपक्षः वैधव्यापादनेन नष्टकान्तिं करोति ।

The name of Kṛṣṇa was suitable to His qualities. Since He was going to make the faces of Moon like the wives of His enemies gradually lose their lusture. That means Śrī Kṛṣṇa would be killing those foes and so their wives would become widows.

This is like the dark fortnight Kṛṣṇa Paksha makes the Moon, the Lord of stars, lose, its Luster gradually.

तस्य कृष्णस्य 'कृष्ण' इति संज्ञा आख्या गुणोचिता चन्द्रकलाक्षयहेतुत्वलक्षणगुणोचिता हि ।

कृष्णपक्षस्यापि कृष्णशब्दवाच्यत्वात् इति भावः ।

* * *

कृष्णनामार्थकथनम्

Meaning for the name of 'Kṛṣṇa'

यतः स्वसन्दर्शनतो नराणां
वराङ्गनानां सुरचारणानाम् ।
मनांसि सर्वाण्यपकर्षतीश-
स्ततोऽपि कृष्णं प्रवदन्ति सन्तः ॥२२॥

ईशः समर्थः सः कृष्णः स्वसन्दर्शनः स्वसन्दर्शनात् ।

That most capable Śrī Kṛṣṇa, by **His mere look,**

नराणां वराङ्गनानाम् उत्तमस्त्रीणां सुराश्च चारणाश्च देवयोनिभेदाः = तेषां सर्वाणि मनोबुद्धिरहंकार इत्यादि बहुविधानि मनांसि यतः करणात् कर्षति ततोऽपि = तस्मात् अपि ।

is able to destroy the haughtiness of Manas, Buddhi of the human beings, women with beautiful faces, uttama women, devatās, chāraṇas and all devatās with different births, in all of them.

सन्तः सज्जनाः तं कृष्णं प्रवदन्ति ।

All the Sātwic souls say that Śrī Kṛṣṇa like this, which means, He is called 'Kṛṣṇa' because He destroys such sins by His Mere Look itself.

Further,

कृष आकर्षण इति धातोः औणादिके 'ण'प्रत्यये रषाभ्यां नोणः समानपदः इति णत्वे च कृष्णपदस्य निष्पन्नत्वात् इति भावः ।

Kṛṣṇa is called so. He attracts by His mere look all persons.



कृष्णनामार्थकथनम्

Meaning for the word 'Kṛṣṇa'

यतः सः पृथ्वीतलसंस्थितोऽपि सुखी धरण्याः सुखदायकश्च ।
ततोऽपि कृष्णं प्रवदन्ति कृष्णं समुल्लसत्केशवकेशरूपम् ।। २३ ।।

सः कृष्ण यतः कारणात् पृथ्वीतलसंस्थितोऽपि भूतलस्थितोऽपि सुखी धरायाः सुखदायकश्च ।

Though Śrī Kṛṣṇa was dwelling on the Earth, He had happiness of His own accord and He gave happiness to the Goddess of Earth.

तस्मात् च समुल्लसद्दीप्यमानं केशवस्य विष्णोः केशरूपं कृष्णकेशात्मकं अनेन कृष्णशब्दवाच्यत्वे कृष्णकेशात्मकत्वश्च हेतुः इत्युक्तं भवति । कृष्णमिति प्रवदन्ति कृष्यत इति ।

Krsṇa also had lustrous black hair of Lord Viṣṇu, the mūla rūpa. For these reasons also, people call him as 'Krṣṇa'.

Further,

कृषिः भूमिः 'णः' सुखं यस्मात् इति कृष्णः ।

For the Earth, He is bestower of happiness and so He is called 'Krṣṇa'.

For the presiding deity of Earth, Dhātri Devi, Bhūmī Devi, mother of Earth, He is bestower of happiness and so He is called Krṣṇa.

Note :

Śrī Vādirāja Mahān hereby adopts the Gītā Bhāshya of Śrīmad Āchārya under 5-1 :

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Bhāshya states :

नियमनादिना सकललोककर्षणात् 'कृष्णः' = Śrī Krṣṇa controls and regulates all the worlds and so He is called as 'Krṣṇa'.

Mahā Kūrma authority states :

यतः कर्षसि देवेश नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः ॥

Oh ! Lord of the Devatās, sages and knowers of Brahman say that you are called 'Krṣṇa', because you animate (कर्षसि) and control the entire world.

As stated earlier in Mahābhārata Udyoga Parva 69-5 it is stated :

For the purpose of growth of agriculture produce, the land is scratched by the axe etc., So, the Earth is called 'कृषि'.

कृष्यां 'णः' सुखस्वरूपि तस्मात् = कृष्णः इति ।

In that Earth, He is Sukha Swarūpi and so He is called 'Kṛṣṇa'.

'कृषिः भूवाचकः शब्दः, णश्च निर्वृतिवाचकः, कृष्णः तद्भाव-योगात् च' इति ।

* * *

कृष्णनामार्थकथनम्

Meaning of the name of 'Kṛṣṇa'

यतश्च दैतेयकदम्बकक्ष-
चयस्य विध्वंसविधौ मुरारिः ।
वनाग्निमन्वेति लयाग्निकल्पं
ततोऽपि गायन्ति हि कृष्णमेनम् ।। २४ ।।

मुरारिः = श्रीकृष्णः यतः दैतेयानां असुराणां कदम्बा एव कक्षाः कुञ्जाः तेषां चयः समूहः तस्य विध्वंसविधौ भस्मीकरणानुष्ठाने वनाग्निं दावाग्निं अन्वेति ।

The enemy of the asura mura, Śrī Kṛṣṇa is like the splendour of the fire of deluge which resembled the sylvan – forest fire.

ततः अपि लयाग्निकल्पं प्रयलाग्निसदृशं तेजोराशिं इत्यर्थः ।

It was like the fire at the time of Pralaya.

एनं कृष्णं इति गायन्ति ।

That Murāri is called Kṛṣṇa, because He is like Fire is destroying the Daityas.

दैत्यकक्षदहने अग्निरूपत्वात् ।

Devotees sing Him as Kṛṣṇa, because He reduces the demons to ashes all the heaps of them.

Note :

'व्यास-अर्जुन-अग्नि-हरि-कोकिल-काक-शूद्रतामिस्र-पक्षकलिनील-गुणेषु कृष्णः' इति भास्करोक्तेः अग्नेरपि कृष्णशब्दत्वादिति भावः ।

* * *

कृष्णस्य रिङ्खणकर्म

Śrī Kṛṣṇa's crawling action

व्रजाङ्गनानां स्मरतां मुनीना-
मभेद्यहृद्यप्रणयाख्यदाम्ना ।
निबद्धमृद्वङ्घ्रिसरोजयुग्म-
श्चचार दोर्भ्यां शुभजानुयुग्भ्याम् ।। २५ ।।

इदानीं शिशुजात्यनुसारेण कृष्णस्य जानुगमनं वर्णयति ।

Here Śrī Vādirāja Mahān describes the crawling by children out of their knees is described. The reason by the author is so remarkable that it actually highlights the devotion towards Śrī Kṛṣṇa.

व्रजाङ्गनानां व्रजस्त्रीणां स्मरतां मुनीनां अभेद्यम् अच्छेद्यं हृद्यं मनोहरं प्रणयाख्यं प्रेमाभिधं दाम तेन निबद्धौ मृदू अङ्घ्री एव सरोजयुग्मे यस्य स तथोक्तः ।

His two soft lotus like Pādas were tied fast with the unbreakable and delightful rope of love of the women of Gokula, as well as by the meditating sages. So, when the Pādas are tied, naturally the moving forward can take place only with arms.

कृष्णः शुभे जानुनी युञ्जात इति शुभजानुयुजौ ताभ्यां दोर्भ्यां हस्ताभ्यां चचार । बद्धचरणो हि जानुभ्यां हस्ताभ्यां च गच्छति इति भावः ।

So Śrī Krṣṇa with His two Arms crawled and with His two auspicious knees forward at Gokula.



कृष्णस्य रिङ्गणकर्म

Śrī Krṣṇa's crawling action

अनेकलोकानुदरे विधाय
य एष शेते स्म लयाम्बुमध्ये ।
शिशुः स सन्दर्शयितुं सलज्जः
कृशोदरं जानुचरो बभूव ॥ २६ ॥

यः अनेकलोकान् उदरे जठरे विधाय लयाम्बुमध्ये प्रलयसमुद्रमध्ये शेते स्म शिश्ये ।

Śrī Krṣṇa keeping many worlds in His belly sleeps in the middle of Pralaya water on the leaf.

स एषः शिशुः कृष्णः कृशोदरं सूक्ष्मकुक्षिं सन्दर्शयितुं सलज्ज इव लज्जासहित इव जानुचरो बभूव ।

That child Krṣṇa did not show His small and tiny belly, out of shyness and so bent crawled out of knees.

यथा प्राक् सम्पन्नः पुनः स्वदारिद्यं लज्जया न दर्शयति ।

This is just like a person who wealthy, does not like to show his face when poverty takes over.

तथा जानुभ्यां सञ्चरणे उदरस्य अधोमुखत्वेन अन्यैः अदर्शनात् इति भावः ।

Like that when the child crawls by His knees. Then the stomach or belly being down and hidden from the view and like this Śrī Kṛṣṇa proceeded.

Note 1 :

This is simply superb by Śrī Vādirāja Swāmi. When normally a child crawls, the belly would be in the down portion and would be hidden from the perception. For this, normal and natural phenomena, Śrī Vādirāja Mahān, adds the glory of the Lord, by bringing home the point, that during pralaya all the worlds are kept in that small Belly. The Belly eariler had so much reputation and now it is below due to shyness since that act has not taken place. Marvellous poetic and highly cultured beauty is combined with great prameyas about Him.

Note 2 :

Śrī Vādirāja Mahān brings to our notice Dwadaśa stotra :

उदरं चिन्त्यं ईशस्य तनुत्वेऽप्यखिलंभरम् ।
वलित्रयाङ्कितं नित्यं उपगूढं श्रियैकया ॥ १-४ ॥

उदरं ईशस्य = श्रीकृष्णस्य चिन्त्यं = The Belly of Śrī Kṛṣṇa has to be meditated upon. How ?

तनुत्वे अपि = अल्पत्वेऽपि, अखिलं = विश्वम्, भरं = भरणशीलम् = Even though it is small, still it hears in it the entire worlds.

Note 3 :

Rukminisha Vijaya
Śrī Kṛṣṇa

अनेकलोकान् उदरे विधाय – That Belly has many worlds in it.

सः सन्दर्शयितुं सलज्जः जानुचरो बभूव = Śrī Kṛṣṇa felt shy to show that Belly now and so He crawled so that the stomach became below and was hidden and would not be seen by others and went forward.

Madhva Vijaya
Śrīmad Āchārya

(२-४४) प्राग्रिङ्गणं स्वयमथ स्थिति-मेष चक्रे पश्चाद्गतिं परिचयेन किल क्रमेण = Śrī Vāsudevāchārya first crawled by his knees. Then he stood up. Then by practic he started walking.

विश्वस्य चेष्टितं अहो यदनुग्रहेण सर्वं तदस्य पवनस्य विडम्बनं हि = The entire world becomes dynamic and active only by the grace of Śrī Vāyu, That Vāsudevāchārya who was an avatār of Vāyu, did this act of crawling just from worldly point of view only.

* * *

यशोदायाः सुकृतम्

Fortunes of Yaśodā Devi

कर्षन्नङ्घ्रियुगं मुनीन्द्रमनसा साकं व्रजस्त्रीदृशा
जम्बालेन च नीलनीलसुतनुर्लोलालकश्रीमुखः ।
अम्बाम्बेति हि यामुदीर्य पिबति स्माङ्काधिरूढः स्तनं
किंवाऽतप्यत सा तपोऽस्य जननी यस्येदमीदृक्फलम् ॥ २७ ॥

सा तपः अस्य जननी यस्य इदं ईदृक् फलं किं वा अतप्यत = That Yaśodā, what kind of penance she has done, to enjoy such virtues yeilding great results, by that mother.

What are the fortunes, that Yaśodā had which others could not achieve :

(1) पिबति स्माङ्काधिरूढः स्तनं = who mounted on her lap, sucked the milk from her body.

(2) अम्बाम्बेति ह्वियां उदीर्य = who calls her as, mother, mother.

(3) कर्षन् अङ्घ्रियुगं मुनीन्द्रमनसा साकं व्रजस्त्रीदृशा जम्बालेन च नीलनीलसुतनुः लोलालकश्रीमुखः = who was dragging His feet along with the minds of the sages who were meditating on those Pādas, who had a fine but very black body on account of the mire in which He wallowed who had the looks of the black eyes of the Gokula women cast on Him and who has a fine face shining with curling hairs on it..

Note 1 :

The same Śrī Vādirāja Mahāprabhu in Kannada language has composed a beautiful song with the same ideas found in this verse about the fortunes of Yaśodā Devi.

'एनु सुकृतव माडिदळो यशोदे' इति ।

Note 2 :

यस्य तपसः इदं ईदृक्फलं ब्रह्मादि अगम्यरूपः परमात्मा स्वबाललीलां प्रदर्शयत् यशोदायै ।

The playful and splendid childish plays exhibited by Paramātmā, Śrī Kṛṣṇa to Yaśodā will be even difficult to Chaturmukha Brahma and others to see and enjoy. This means that Yaśodā was able to see and enjoy such great wonderful deeds

of Mahāprabhu Śrī Kṛṣṇa only because of the anugraha of Chaturmukha Brahma to Yaśodā, who was earlier, was Dharā Devi, wife of Droṇa Vasu. Śrīmad Āchārya states in Tātparya Nirṇaya in 11-226 :

तत्त्वं भवस्वाशु च देवकीसुत-
स्तथैव यो द्रोणनामा वसुः सः ।
स्वभार्यया 'धरया' त्वत्पितृत्वं
प्राप्तुं तपस्तेप उदारमानसः ॥ २६ ॥

Therefore Oh ! Bhagvān, you take avatār as the son of Devaki. Further the Vasu by name Droṇa, along with his wife Dharā Devi has done tapas towards me for a long time, to have you, the Great, as their son for being brought up. They have excellent and supreme mind. Vasu – Droṇa and his wife Dharā Devi did great tapas towards Chaturmukha Brahma to act as parents to Paramātmā.

* * *

कृष्णस्य दिग्वस्त्रतायाः आन्तर्यम्

Deep meaning of the activities of Śrī Kṛṣṇa

वैगुण्यं विविधोदयैर्विमृशतां वित्तैर्जगद्बाध्यतां
वैरूप्यं निजतेजसा निरुपमैरङ्गैर्निराकारताम् ।
नीचैक्यं च निरस्य निर्मलधियां नित्यार्चया विठ्ठलो
दिग्भिन्नाम्बरधिक्क्रियार्थमभवद्दिग्वस्त्रतां दीपयन् ॥ २८ ॥

विठ्ठलः अज्ञानुग्रहकारकः कृष्णः = Viṭṭhala Śrī Kṛṣṇa who confers His grace, on the ignorant (which means on bonafide devotees even though their sādhanas are incomplete).

(1) refused the charge of attributeslesseness of Him by means of many kinds of qualities such as valour,

beauty, bliss and others.

विविधोदयैः नानाविधवीर्यसौन्दर्यादिगुणोदयैः स्वस्य वैगुण्यं मायिभिः कथ्यमाननिर्गुणत्वं निरस्य निराकृत्य परब्रह्मण्येव कृष्णे प्रत्यक्षसिद्धशौर्यादिगुणानां अपलापायोगात् इति भावः ।

(2) refuted the charge of the falsity of the world by means of bestowing wealth on those who remembered Him.

निरस्य परब्रह्मसाक्षात्कारेणैव वर्धमानद्रव्यादेः ब्रह्मज्ञानबाध्यत्वायोगात् इति भावः ।

(3) refuted the charge of colourlessness by means of His bright spendour.

निजतेजसा स्वस्य रक्ताधरोष्ठहस्तपादतलादेः श्वेतदन्तनखादेः नीलाङ्गानाञ्च कान्त्या वैरूप्यं मायावाद्युक्तरक्तश्वेतनीलादिरूपरहिततां निरस्य साक्षात् परब्रह्मणि दृश्यमानरूपाणां त्यागायोगादिति भावः ।

(4) refuted the charge of formlessness by means of unequalled hands, feet etc.,

निर्गता उपमा सादृश्यं येभ्यः तैः अङ्गैः करचरणाद्यवयवैः निराकारतां मायावाद्युक्तनिरवयवत्वं निरस्य परब्रह्मण्येव दृश्यमानाकारस्य निराकारत्वायोगात् इति भावः ।

(5) refuted the identity of the lesser ones with Himsef by means of His being worshipped by Brahma, Nārada and others possessing pure intellect.

निर्मलधियां जीवन्मुक्ततया निर्गता अविद्याख्यमला धीः येषां तेषां देवकीगर्भादावागतब्रह्मनारदादीनां नित्यार्चया नित्यपूजया ।

In Mahābhārata Tātparya, Śrīmad Āchārya states in 2-62 as :

कृष्णो यज्ञैरिज्यते सोमपूतैः
कृष्णो वीरैरिज्यते विक्रमद्भिः ।
कृष्णो वन्यैरिज्यते सम्मृशानैः
कृष्णो मुक्तैरिज्यते वीतमोहैः ॥ ६२ ॥

Which establishes that all worshipped Śrī Kṛṣṇa.

Śrī Kṛṣṇa is worshipped by the sacrifices,

He is worshipped by the brave Kshatriyas by their duty of Dharmayuddha,

He is worshipped by the Vānaprasthas and Sanyāsis by the deep knowledge of Śruti, Itihāsa etc., sacred literature, He is worshipped by the liberated by being free from drawbacks of Rāga, Dwesha etc.,

(6) Refuted the difference of the quarters from the Sky by displaying His nakedness, that is, having the directions for His cloth or Sky. The word अम्बर means both cloth and Sky.

दिग्भ्यः भिन्नं अम्बरं गगनं अस्ति इति यत्तार्किकमतम् ।

There is space or Sky which is different from directions. This is the postulate of Nyāya Mata.

अहङ्कारतत्त्वात् पञ्चभूतानामेव सृष्टिं वदतां वेदान्तिनां मते तत् अभावात् तस्य धिक्-क्रियार्थं निराकरणार्थं दिग्वस्त्रतां दिगम्बरत्वं दीपयन् प्रकाशयन् अभवत् ।

Vedāntins state that from ahaṅkāra tatwa, these five bhūtas were born. In the school of Vedānta no such difference is drawn between the direction and the Sky as in Nyāya Mata.

Śri Kṛṣṇa by remaining naked and having the directions themselves as the clothes, shows that the view of Vedaṅta is correct.



कृष्णबालक्रीलाविलासः

Playful deeds of Śrī Kṛṣṇa as a child and an young boy

गोपीगृहाङ्गणतले रणदङ्घ्रिवेषो
गोवत्सकैः सह चरन् रजसाऽनुषक्तः ।
देहाभिमानरहितैर्दिवि संस्तवद्भि-
र्दैवैश्च दृश्यविभवो दयितासमेतैः ॥ २९ ॥

सः शिशुः हृदयङ्गमो मे = हृद्यः सः शिशुः सदा मे हृद्गोऽस्तु ।

(These words appearing in the verse 31 has to be added here).

May that baby Kṛṣṇa, reside in my heart always. Which Kṛṣṇa ?

गोपीगृहाङ्गणतले रणदङ्घ्रिवेषो गोवत्सकैः सह चरन् रजसाऽनुषक्तः ।

That Kṛṣṇa who was moving about with the calves of the cows with His anklets jingling in the courty yard of the herd woman Yaśodā and who was smeared with dust,

देहाभिमानरहितैः दिवि संस्तुवद्भिः देवैश्च दृश्यविभवः दयितासमेतैः ।

That Śrī Kṛṣṇa's glory was fit to be seen from the sky by the Devatās in the company of their wives, who had no conciousness of their bodies by looking at His exquisite beauty and who were praising Him.

* * *

कृष्णस्य बालक्रीलाविलासः

Playful deeds of Śrī Kṛṣṇa as a child and as an young boy

शार्दूलरम्यनखरञ्जितकण्ठदेशः
सासूयदानवनिकायवने हुताशः ।

हारस्फुरत्कटककङ्कणनूपुरश्री-
हासप्रकाशितदिशापटलः स बालः ॥ ३० ॥

सदाऽस्तु सः शिशुः हृदयङ्गमो मे = May that pleasing Child Kṛṣṇa, ever reside in my heart. (these words are to be added from the 31st verse) How that Śrī Kṛṣṇa was :

(१) शार्दूलरम्यनखरञ्जितकण्ठदेशः = His neck was adorned by the fine claw of the tiger.

(२) सासूयदानवनिकायवने हुताशः = He was a fire to the forest of the group of jealous demons.

(३) हारस्फुरत्कटककङ्कणनूपुरश्रीः = He had the lusture of the pearl necklaces in the neck, the bright bracelets on the upper arms, bangles on the lower arms and anklets of the feet.

(४) हासप्रकाशितदिशापटलः स बालः = His smile bright--ened lit up the wide quarters.

Note 1 :

शिशोः रक्षार्थं भूषणीकृतशार्दूलरम्यनखेन रञ्जितः अलंकृतः कण्ठदेशो यस्य सः तथोक्तः ।

In order to protect from evil effects, the tiger's claw was tied up on the neck of the child. This is the usual worldly practice. But here it was done so, so that tigers and other animals can be safe in the forest due to His wearing such claw in the neck.

Note 2 : सासूयदानवनिकायवने हुताशः—

असूयया ईश्वरगुणेषु दोषबुद्ध्या सहिताः सासूयाः । 'अक्षान्तिरीर्ष्या-ऽसूया तु दोषारोपो गुणेष्वपि' इति अमरः । ते च ते दानवाः सासूयदानवाः तेषां निकायः पुञ्जः स एव वनं तत्र हुताशः अग्निः ।

Śrī Kṛṣṇa was like forest fire to those demons who had faulty knowledge about His infinite auspicious perfect qualities. For example, Māyāvādins state that Īśwara has no qualities at all and He is Nirguṇa. Viśishṭādvaitins confered that Īśwara's body is Jagat and He has actual nexus with Prakṛtī and there is no gradation in joy amongst muktas and soon. As per Nyāya school, they restrict that there are only eight qualities in Brahman and so on.

By the Avatār of Śrī Krṣṇa, He dismantled all these asuric schools by His playful sports, deeds etc., and established that He has infinite auspicious qualities and has no connection at all with Prakṛtī and He is always अप्राकृतसौन्दर्ययौवनमूर्तिः ।

* * *

कृष्णस्य बाललीलाविलासः

Playful deeds of Śrī Kṛṣṇa as a child and an young boy

नव्यस्खलद्वचननन्दितसर्वलोकः
सुव्यक्तकुन्तलततिः सुभगाग्रगण्यः ।
दिग्वस्त्रदर्शितकटिर्दिननाथदीप्ति-
र्हृद्गः सदाऽस्तु स शिशुर्हृदयङ्गमो मे ॥ ३१ ॥

सः शिशुः हृदयङ्गमो मे सदा मे हृद्गतोऽस्तु ।

That child Śrī Kṛṣṇa who is ever pleasing ever reside in my heart. (This is a prayer submitted by that Śrī Vādirāja Mahāprabhu and each devotee should recite this verse always and pray that Lord Śrī Kṛṣṇa reside in his heart always and bestow him with His anugraha).

नव्यस्खलद्वचननन्दितसर्वलोकः— नव्यं = नवीनं स्खलवत् अव्यक्तं वचनं तेन नन्दितः सर्वलोकः येन सः तथोक्तः ।

The entire world was pleased by His new lispings. (child's task).

सुव्यक्तकुन्तलततिः = His group of curly hairs was very well set.

सुभगाग्रगण्यः = He was the foremost of all the beautiful things in the whole Universe.

दिग्वस्त्रदर्शितकटिः = His waist was visible on account of His not wearing clothes to hide the same.

दिननाथदीप्तिः = His lusture was like that of the SUN.

Note :

सुभगेषु मनोहरेषु अग्रगण्यः = श्रेष्ठः— the beauty of Śrī Kṛṣṇa was foremost. He was a beauty to the most beautiful things that one can imagine. His beauty cannot be described by anyone fully. It is natural – स्वाभाविक. Everyone can drink and enjoy His beauty only as per his capacity and status.

Rukmiṇīśa Vijaya
Śrī Kṛṣṇa

(१) शार्दूलनखरञ्जितकण्ठदेशः हारस्फुरत्कटककङ्कणनूपुरश्रीः—

Kṛṣṇa had all these ornaments on His body. Why ? is it to beautify His body ? No. Certainly and definitely not. **But only to bless the decorative articles to retain their nature and as sevā to Him, an opportunity was provided.**

Madhva Vijaya
Śrīmad Āchārya

निरङ्गरागं मुखरागवर्जितं
विभूषणं विरटपभूषणायितम् ।
अमुं धृताषाढमवेक्ष्य मेनिरे
स्वभावशोभाऽनुमेति जन्तवः ॥ ४-३४

Though Pūrṇaprajña was not decorated with precious ornaments, yet as an embellishment of the world, he conceived that the innate peerless lusture which was really exce-

(२) नव्यस्खलद्वचननन्दितसर्वलोकः—

By the fresh talk, the entire world was pleased.

Father Nandagopa was also terribly pleased and enjoyed the talk and beauty of the child Śrī Kṛṣṇa.

lling. Then in the case of Śrī Kṛṣṇa, who is the bestower of natural beauty to him, how can the ornaments add or give beauty to Him ?

तेजोऽमृतं नन्दनगात्रपात्रगं
नेत्राञ्जलिभ्यामपिबत्सदाऽव्ययम् ।
विद्यासुधां चास्य वचो महाघटे
पूर्णामसौ कर्णपुटेन पण्डितः ॥ ५-२४

The learned father Madhyagehabhaṭṭa gazed with his eyes the eternal splendour of Śrīmad Āchārya's body as one who drinks the nectar. The beauty was exceeding the nectar. His disquisitions full of sound wisdom as one who accepts with gratification a vessel containing ambrosia to the brain.

Note 3 :

दिननाथदीप्तिः— Śrī Kṛṣṇa's lusture was like that of the SUN. This has to be understood very carefully. Because like the SUN, we do not any other, object, this example is given. The lusture of Śrī Kṛṣṇa was very much more than the SUN by infinite times. In Gītā, under Viśwarūpa Adhyāya, one can find in the śloka :

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ ११-१२ ॥

The shining was like that of 1000 SUNS appearing on the Sky simultaneously. Such was the splendour of Śrī Kṛṣṇa.

Śrīmad Āchārya further explains that सहस्रशब्दः = अनेक (अनन्त-वाची). Here 'thousand' means not exactly one thousand, but it represents 'infinite'.

In Ṛgveda, it is seen :

"अननन्तशक्तिः परमः अनन्तवीर्यः सः अनन्ततेजाश्च ततः ततोऽपि" इति ।

Further even for the SUN, the shining or splendour is only due to Him.

सा शक्तिः नारायणस्य सा—

The shining nature for the Sūrya is due to the anugraha of Śrīman Nārāyaṇa dwelling in it.

Hence under Vedāntic philosphy it would reduce to a final proposition as under :

"In the case of Śrī Kṛṣṇa Lord Almighty, there cannot be an even positive example at all, because all those articles cited as example are under the mercy of Him, to attain such qualities".

Hence it is said that there cannot be a **अन्वयदृष्टान्तः** for Him. Hence the Śruti says **'एकमेव अद्वितीयं ब्रह्म'**.

Śrī Vādirāja Mahān brings to the notice of the devotees to pray that such glorious and extra-ordinary Kṛṣṇa in all respects,

हृदा अस्तु मे हृदयङ्गमः ।

always reside in our heart. As a matter of fact, He is residing so and because of that only we live, but the emphasis to meditate on Him so as described.



नवनीतादिचौर्यम् तस्य आन्तर्यं च

Stealing of butter etc., and its inner meaning

नारीणामपि मोक्षदः किमिति नो दद्या विशुद्धात्मना-
मस्माकं त्विति योगिपूगमनसां कोपं विधुन्वन्निव ।
गोपस्त्रीनिकरस्य दुग्धजलधिं स्वं दातुकामो हरि-
स्तद्गेहस्थितदुग्धमण्डलमथो मुष्णंश्चचार व्रजे ।। ३२ ।।

अथो अनन्तरं हे कृष्ण नारीणामपि कामिनीनामपि मोक्षदस्त्वं विशुद्धात्मनां शुद्धान्तःकरणानाम् अस्माकं तु किमिति नोऽदद्या इति योगिपूगमनसां तपस्विगणचित्तानां कोपं,

The yogis who were daily meditating on Śrī Kṛṣṇa got angry with Him, because they were not bestowed with Moksha, whereas the gopi women were all taken to the place of milky Ocean in Vaikuṇṭha.

For this, Śrī Vādirāja Mahān gives explanation, in the mouth of Śrī Kṛṣṇa as under :

बाल्ये मया अपहृतक्षीरऋणपरिहारायैव दत्तः इति क्रौधं विधुन्वन्निव परिहरन्निव गोपस्त्रीनिकरस्य स्वं स्वकीयं दुग्धजलधिं क्षीरसमुद्रं दातुं कामो यस्य सः दातुकामः ।

In earlier younger age as a child and as a little boy, Śrī Kṛṣṇa has snatched away lot of milk pots from these Gopi women. To compensate and pay back the loan to them, **They were now taken near the milky Ocean in Vaikuṇṭha.**

हरिः श्रीकृष्णः तद्गेहेषु गोपस्त्रीगृहेषु स्थितं दुग्धमण्डलं क्षीरसमूहं मुष्णन् अपहरन् व्रजे चचार ।

Śrī Kṛṣṇa, Śrī Hari snatched away large quantity of milk from the houses of these Gopikā women and was travelling in Gokula with all His playmates happily.

Note :

Śrī Vādirāja Mahān, puts the simple idea that the Paramātmā, Śrī Kṛṣṇa as a child took away large quantity of milk for the house of the Gopikā women. by telling this, he brings to our notice many truths.

SUMMARY

(1) The Gopikā women are all great devotees of Lord Kṛṣṇa.

(2) They were eligible for Moksha and so they reached Milky Ocean.

(3) Śrī Kṛṣṇa took away large quantity of milk from their houses.

(4) Śrī Kṛṣṇa will repay to His devotees several times more than what they offer, for He takes from them.

(5) Groups of Yogis are also His devotees and they got angry means that they enjoyed at the fortunate status of these gopikā women.

(6) Śrīmad Āchārya in Tātparya Nirṇaya states in 12-119 as under :

अक्रुध्यतां केशवोऽनुग्रहाय
शुभं स्वयोग्यादधिकं निहन्तुम् ।
स क्रुध्यतां नवनीतादि मुष्णन्
चचार देवो निजसत्सुखांबुधिः ॥ ११९ ॥

Śrī Kṛṣṇa by His very swarūpa, and nature, is without any blemish at all. He is the Ocean for all auspicious and maṅgala attributes. He is the Master of Chaturmukha Brahma and other Devatās.

By stealing butter from the houses of Gopis in Gokula Lord Śrī Kṛṣṇa established this.

(1) He showed special anugraha to those who did not get angry with Him.

(2) for others, who showed anger with Him, He would reduce the virtues amassed by them in excess to their nature.

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नवनीतादि चौर्यम्, तस्य आन्तर्यं च

stealing of butter etc., and its inner meaning

हरौ पयो मुष्णति कापि तुष्टा
दधार मर्काय ददत्यमर्षम् ।
तथाहि तच्छेषमनन्ययोग्यं
हरन्तमुद्वीक्ष्य कथं न मन्युः ।। ३३ ।।

हरौ कृष्णे पयः क्षीरं मुष्णति सति अपहरति सति कापि स्त्री तुष्टा बभूव ।

When Śrī Kṛṣṇa snatched away the milk from her, certain gopi woman was very much pleased.

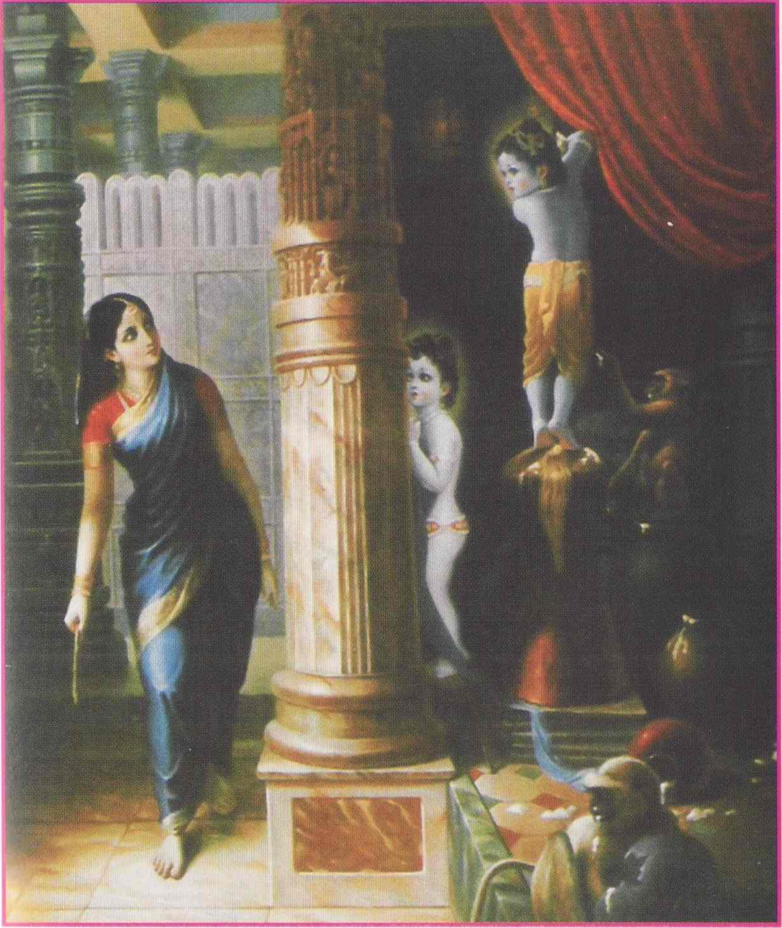
तत् पयः मर्काय मार्जाराय ददाति सति अमर्ष कोपं दधार ।

But the same gopi woman got angry when she saw, Śrī Kṛṣṇa offering the balance milk after He drank, to a cat.

तथाहि तद्युक्तं हि ।

Her anger is but proper and is justified because Great Śrī Vādirāja Mahān gives the reason for that, as under :

ब्रह्मादिदेवतायोग्यहरिप्रसादं अपहरन्तं मार्जारं प्रति अमर्ष दधार ।



कृष्णनामामृतं नाम परमानन्दकारणम्। इति बाधादिदुःखघ्नं परमायुष्यवर्धनम्॥
दानं व्रतं तपस्तीर्थं यत्कृतं त्विह जन्मनि। जपतां श्रृण्वतामेतत् कोटिकोटिगुणं भवेत्॥
पयः प्रमुष्णन् सखि भर्त्सनार्थं समागतानां अपहृत्य चेतः॥ ३-४५॥

When Yaśodā's son Śrī Kṛṣṇa was stealing milk, He stole the hearts of the gopikās who came to threaten Him.

(Photo Courtesy : ISKCON)

The remains of Śrī Kṛṣṇa, that Śrī Kṛṣṇa-prasāda is eligible to be taken by great Chaturmukha Brahma, but not a simple cat like this. So her anger was justified.

न तु पयः पिबन्तं कृष्णं प्रति इत्युक्त्या तस्याः तत्त्ववेत्रीत्वं ध्वन्यते ।

The Gopi woman did not get anger over Śrī Kṛṣṇa's drinking the milk. This the idea that the gopi woman has knowledge of Vedānta, is sounded here.

Note :

Śrī Vādirāja Mahān hereby brings to our notice same important points of Vedānta.

(1) Chaturmukha Brahma alone, being the son and greatest devotee under adhikāri varga, is entitled to receive prasāda directly from the Lord, but not others. Others can have only through Chaturmukha Brahma or Śrī Vāyu.

(2) The absolute prerogativeness and independency of Lord Śrī Kṛṣṇa is also well brought out here. If He wishes, He would extend prasāda to whom so ever He wants at His discretion and pleasure and privelege.

यमेवैष वृणुते तेन लभ्यः is explained here.

(3) The cat which recieved some balance milk as a prasāda directly from Lord Kṛṣṇa, must be a great devotee of Him, who has come in that form.



नवनीतादि चौर्यम् तस्य आन्तर्यं च

Stealing of butter etc., and its inner meaning

प्रगृह्य घण्टामपरेण पात्रं
करेण चान्येन पयः पिबन्तम् ।

निशाम्य मित्राणि च तर्पयन्तं
सुविस्मिता कापि बभूव तूष्णीम् ॥ ३४ ॥

कापि काचिद् व्रजाङ्गना एकेन करेण ध्वनिनिरोधाय घण्टां वाद्यविशेषं प्रमृह्य अपरेण करेण पात्रं पयोभोजनं प्रगृह्य अन्येन करेण च पयः पिबन्तम् अपरेण करेण मित्राणि सखीन् ।

तर्पयन्तं = पयःपाययन्तं कृष्णं निशाम्य दृष्ट्वा, सुविस्मिता करचतुष्टयेन एकदा व्यापारचतुष्टयं कुर्वन्तं बालं दृष्ट्वा आश्चर्ययुक्ता सती तूष्णीं बभूव ।

Once a certain gopi women saw Lord Śrī Kṛṣṇa by

(1) one Hand was holding the bell so that it might give sounds.

(2) by the second Hand, was holding the pot containing milk.

(3) by the third Hand, Śrī Kṛṣṇa was drinking the milk and

(4) by the fourth Hand, He was offering milk to His friends and fellow cowherd boys.

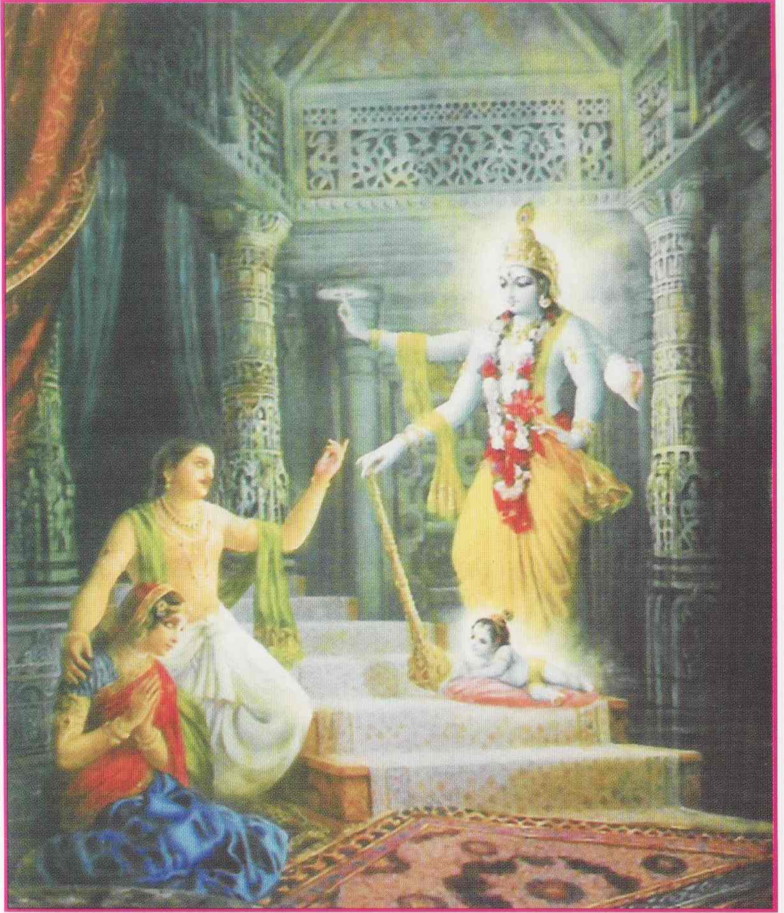
On seeing this wonderful scene, that Gopi woman was thunder stuck with wonder and dismay and became totally silent.

As a matter of fact, that Gopi woman had came there to censure and drive away Śrī Krsna, but was thunder stuck by that marvellous scene.

कृष्णभीषणार्थं आगता अद्भुतदर्शनेन मूकीभावं अवलम्ब्य स्थिता इत्यर्थः ।

Note :

Śrī Vādirāja Mahān describes here, about the fortunes of that gopi woman. Vasudeva and Devaki had the fortune of seeing Lord Śrī Kṛṣṇa in the cell when He took Avatāra with



सर्वतीर्थात्मकः सर्वग्रहरूपो परात्परः। एवं श्रीकृष्णदेवस्य नाम्नामष्टोत्तरं शतम् ॥
कृष्णेन कृष्णभक्तानां गीतं गीतामृतं पुरा। स्तोत्रं कृष्णप्रियतमं श्रुतं तस्मान्मया परम् ॥
शरीरिणां स्थावरजङ्गमानां निरीक्षणेनैव विमुक्तिदोऽहम् ॥

The lord Śrī Kṛṣṇa by His mere sight removed the bondage of iron-fetters of His parents - Vasudeva & Devakī.

(Photo Courtesy : ISKCON)

four hands, holding Śaṅkha, Chakra, Gadā and Padma. Śrīmad Bhāgavata says :

चतुर्भुजं बालकं वसुदेव ऐक्षत ।

Arjuna had the fortune of seeing such glories of Lord Śrī Kṛṣṇa. Gītā says 11-46 :

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

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नवनीतादि चौर्यम्, तस्य आन्तर्यं च

Stealing of butter etc., and its inner meaning

करस्थभास्वन्नवनीतमन्या
विभीषयन्त्यन्वगमन्मुकुन्दम् ।
स्वमौलिमालाच्युतपुष्पपुंजैः
पदानि तस्येशितुरर्चयन्ती ॥ ३८ ॥

अन्या करस्थभास्वन् नवनीतं विभीषयन्ती अन्वगमत् मुकुन्दम् = Another gopi was frightening Lord Śrī Kṣṇa who was having a ball of butter on His hand and she followed Him.

स्वमौलिमालाच्युतपुष्पपुंजैः = At that time, when she so followed Lord Kṛṣṇa, the flowers from her head which were in heaps started falling down.

पदानि तस्य ईशितुः परमेश्वरस्य श्रीकृष्णस्य अर्चयन्ती = Then flowers fell on the foot-prints of Lord Śrī Kṛṣṇa who was proceeding in the front and they fell on such foot prints and it seemed the gopi was doing archanā with flowers on the footprints and was worshipping the Pādaa of Lord Śrī Kṛṣṇa.

Note :

Mahāprabhu Śrī Vādirāja Swāmi puts the situation in a very nice, poetic way and with devotion. This shows :

(1) that the gopi woman was having bunch of flowers on her head which is auspicious for women.

(2) It establishes that she was running behind Lord Śrī Kṛṣṇa and no one can overtake Him. This brings the essence of Īśāavāsya Upanishad mantra 4 :

अनेजदेकं मनसो जवीयः ।

This Bhagvat swarūpa is without shivering at any time. It is the most important. It is faster than mind which is famous for its speed.

(3) Everybody should follow the footprints of Śrī Kṛṣṇa with humility and reverence.

(4) Everybody should do pūjā to His footprints which are very sacred.

(5) Nobody can frighten Śrī Kṛṣṇa but every one should be frightened by Him. So says Īśavāsya

तदेजति तन्नैजति — Mantra 5.

तत् = तस्मात् एजति = All the world is afraid of Him.

तत् (स्वतन्त्रत्वात्) न एजति = Since He is independent is not afraid of anyone.

(6) ईशितुः = ईश्वरः = ईशेभ्यः वरः = Śrī Kṛṣṇa is the supreme best among all the great Gods.

ईशेभ्यः ब्रह्मरुद्रश्रीशेषादिभ्यः यतः भवान् ।
वरः अथ ईश्वराख्याते मुख्या, न अन्यस्य कस्यचित् ॥

(Vide गीताभाष्यम् 4-6) —इति ब्रह्मवैवर्ते ॥

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नवनीतादि चौर्यम्, तस्य आन्तर्यं च

Stealing of butter etc. and its meaning

अधिक्षिपन्त्यां सुकृतेन साकं
दधीनि धीरः स चुचोर चोरः ।
अगण्यपुण्याख्यधनानि दायी
प्रदाय सोऽचूचुरदानतायाम् ॥ ३६ ॥

स धीरः चोरः अधिक्षिपन्त्यां सुकृतेन साकं दधीनि चुचोर = That bold thief Śrī Kṛṣṇa (or that greatest knowledgeable jñāni) stole the curd of the gopi who was scolding and insulting Him. Not only, He stole the curd but also her merit and welfare.

सः आनतायां अचूचुः (कथं) अगण्यपुण्याख्यधनानि दान्तः प्रदाय = That Śrī Kṛṣṇa who was the supreme most donor stole away the curd of a gopi who was humble and devoted. He gave her in turn countless money, prosperity and all wealth and everything of merit.

Note :

Śrī Vādirāja Mahān brings out two categories of persons here and brings the basic truth of Vedāntic philosophy.

न केवलं अधिक्षिपन्त्यां दधिहानिः, कृष्णनिराकरणेन सुकृतहानिः अपि जातः इत्यर्थः । विष्णुद्रोहिणं ऐहिकं पारत्रिकं उभयमपि नश्यतीति भावः ।

By discarding or insulting Lord Śrī Kṛṣṇa, not only the curd etc., were stolen but also, all the merits of her were taken away. That means, whoever does injustice to Lord Viṣṇu, looses both the wordly as well as heavenly wealth. (wordly wealth is represented by 'curd' and heavenly wealth is indicated by = 'सुकृत्').

दानी = दानशूरः श्रीकृष्णः, आनतायां = स्वस्मिन् दधि पिबति सति कृष्णार्पणमस्तु इति नम्रीभूतायाम् अगण्यपुण्याख्यधनानि अपरिमितश्रेयोरूपाणि द्रव्याणि प्रदाय अचूचुरत् चोरितवान् । कृष्णस्य दधिपानं भक्तिपूर्वकं अङ्गीकृतायाः पुण्याभिवृद्धिः जातः इति भावः ।

But that Śrī Kṛṣṇa who is the greatest donor gives all the wealth, even if we drink the curd by stating that the same is submitted to Him with that mental attitude. Whoever adopts such humility towards Him and whoever approved His drinking curd etc., devotedly, were blessed with all virtues and they grew to a greatest height in the path of sādhana.

Parmātmā is never by any one can be neglected discarded and the meaning of the sūtra 1-1-8 ॐ हेयत्वावचनाच्च ॐ is established here.

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श्रीपतेः क्व चोरता ?

For the Husband of Mahālakshmī – what is theft ?

अभूद्यशोदातनयस्य पृथ्व्यां
विनिन्दिता तस्करताऽपि भूत्यै ।
तथाहि लक्ष्मीनयनान्तभाजा-
मसह्यदोषोऽपि भवेद्गुणाय ॥ ३७॥

Even theft which is described and condemned on the Earth, because the cause of prosperity to the son of Yaśodā – Śrī Kṛṣṇa.

यशोदातनयस्य विनिन्दिता पृथ्व्यां तस्करता अपि भूत्यै अभूत् ।

What exactly it means ?

कृष्णचौर्यस्मरणेन अन्येषां चौर्यनिमित्तकपापनिवृत्तेः इति भावः ।

By remembering about the theft committed by Śrī Kṛṣṇa of curd, milk, butter etc., in the houses of gopikās and His childhood glorious activities, the sins accumulated to us due to theft etc., would be washed away completely.

How could it be possible ?

ननु तत्कथं इत्यतः आह—

तथाहि लक्ष्मीनयनान्तभाजां असह्यदोषः अपि गुणाय भवेत् ।

Even the unbearable acts, sins comitted, will become a virtue with those who have the side glances of Mahālakshmī – by Her graceful look.

लक्ष्म्याः नयनान्तौ अपाङ्गौ तौ भजन्ति इति तथोक्ताः तेषाम् । भाग्याधिकानां असह्यदोषोऽपि गुणाय भवेत् ।

Those who have the grace of mercy of Mahālakshmī even the defects would become virtue, when such is the case, Śrī Kṛṣṇa being the Master and Husband of Mahālakshmī, how could theft can become a defect in Him.

कृष्णस्यापि लक्ष्मीपतित्वात् इति भावः ।

Note (1) :

What is condemed or crticised in the Earth, would become a virtue in the Heavens and vice versa is also true.

पृथ्व्यां = भूमौ निन्दिताऽपि = जुगुप्सिताऽपि यशोदातनयस्य = कृष्णस्य तस्करता भूत्यै = ऐश्वर्याय अभूत् ।

This is exactly pointed out in the sūtra 2-1-38 :

ॐ सर्वधर्मोपपत्तेश्च ॐ

'गुणाः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शङ्का । चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीताः' इति सर्वगुणोपपत्ति-श्रुतेश्च ।

* * *

श्रीपतेः क्व चोरता

For the Husband of Mahālakśmī – What is theft ?

स्वकीयचौर्यं नितरां गृणद्भ्यो
ददौ विमुक्तिं किल गोपबालः ।
अहं स्वमर्मालपतां स चक्रे
फलेन वाग्बन्धमिति प्रतर्के ॥ ३८॥

गोपस्य = नन्दगोपस्य, बालः = कृष्णः, स्वकीयचौर्यं कृष्णः नवनीत-चोरः इति स्वचोरत्वं नितरां अत्यर्थं गृणद्भ्यः = वदद्भ्यः, विमुक्तिं = मोक्षं ददौ किल ।

Śrī Kṛṣṇa son of Nandagopa gave and bestowed with Moksha of those who always mentioned about His theft of curd, milk and butter.

अत्र अहं सः स्वमर्म स्वचौर्यलक्षणं छिद्रं आलपतां = वदतां फलेन = फलदानेन वाग्बन्धं = वचनप्रतिबन्धनं चक्र इति प्रतर्के = तर्कं करोमि ।

Mahān Śrī Vādirāja Swāmi in his own unique and splendid style, says that Śrī Kṛṣṇa gave Moksha to them and silenced their mouth from opening further. The beauty with which the great writer explained the incident is superb. The inner meaning is that whoever always meditates on the extra-ordinary and glorious deeds performed by Śrī Kṛṣṇa, as a child, would be rewarded with Moksha.

Even in the world, one sees that the thief is silenced about his theft when money or wealth is given to the person who talks about that and tries to propogate the same.

यथा चोरः स्वचौर्यं सूचयतः धनादिदानेन तद्वचनं प्रतिबध्नाति तद्वत् इति भावः ।

This is the masterly and simple natural approach of Śrī Vādirāja Mahān, in describing the incidents.

Śrī Vādirāja Swāmi has followed the foot steps of Śrīmad Āchārya from Śrī Kṛṣṇāmṛta Mahārṇava.

नारायणो नाम नरो नराणां
प्रसिद्धचोरः कथितस्त्रिलोक्याम् ।
अनेकजन्मार्जितपापसञ्चयं
हरत्यशेषं स्मृतमात्र एव ॥

'Nārāyaṇa' by name is the popular thief in all the three worlds. Why ? this is because He steals away all the sins which were comitted in the past births and have got accumulated, just by uttering His name with devotion. The devotee is removed of all the tons of sins.

* * *

श्रीपतेः क्व चोरता

For the Husband of Mahālakśmī – What is theft ?

स्वभक्तपुञ्जार्जितपापवृन्दं
दिवानिशं यो हरति स्म बालः ।
गृहे गृहे दुग्धमसावमुष्णात्
तथाहि कस्त्यक्ष्यति सिद्धविद्याम् ॥ ३९ ॥

यः बालः स्वभक्तपुञ्जार्जितपापवृन्दं = दुरितसमूहं दिवानिशं हरति ।

That boy steals away day and night. The heaps of sins earned by the band of His devotees.

असौ बालः गृहे गृहे = प्रतिगृहं दुग्धं क्षीरं अमुष्णात् = अचूचुरत् ।

That boy Śrī Kṛṣṇa in every house stolen away milk, butter and curd.

Why He did so ?

तथाहि = This is because

सिद्धविद्याम् = अभ्यस्तविद्यां कः त्यक्ष्यति ।

who will give up the art of practice developed by him ?

Great Śrī Vādirāja Swāmi shows here as to how much merciful is Lord Śrī Kṛṣṇa for His devotees. He steals away the sins from them throughout the day (in all 24 hours - day and night – non stop, Śrī Kṛṣṇa does so).

प्रतिक्षणं स्वभक्तपापानि मुषित्वा अभ्यस्तचौर्यः कृष्णः, तत्संस्कार-वशादिव दुग्धं अचूचुरत् इत्यर्थः ।

Every second, Śrī Kṛṣṇa steals away the sins of His devotees and the art of stealing has become very permanent in His nature and is always in His samskāra. So now it has extended towards the milk, curd, butter, kept by the Gopi women.

Śrī Swāmīji so clearly highlights the nature of Śrī Hari as the destroyer of the sins of His devotees. The way in which it is connected to the playful deeds of Śrī Kṛṣṇa during childhood, is simply marvellous.

* * *

गोपीकृष्णसल्लापः

Gopi Girls and Kṛṣṇa's romance

हस्तः किं नवनीतभाजनमुखे न्यस्तस्त्वया श्रीपते
दृप्तप्रस्तरसम्मितातिकठिनावस्थान्तराया गृहे ।
युक्ता न स्थितिरस्य कोमलहृदस्तत्तन्वि चित्ते मम
प्रीत्या स्थापयितुं मृगाक्षि मृदुनीत्युक्त्वा हसन्पात्वसौ ॥ ४० ॥

हे श्रीपते = लक्ष्मीपते, कृष्ण, नवनीतस्य भाजनं = पात्रम् । तस्य मुखे हस्तः = करः किं = किमर्थं न्यस्तः = निहितः इति कयाचित् उक्ते,

A Gopi asked Śrī Kṛṣṇa Oh ! Husband of Mahālakśmī why did you insert your Hand in the pot containing butter ? For this, Śrī Kṛṣṇa replies :

तां प्रति, हे तन्वि कृशांगि मृगाक्षि हरिणनयने दृप्ता प्रस्तरसम्मिता पाषाणसदृशा, अत एव अतिकठिणा अवस्था यस्य तत् अन्तरं = हृदयं यस्याः सा दृप्तप्रस्तरसम्मितातिकठिणावस्थान्तरा, तस्याः तव गृहे कोमल- हृदः = मृदुलान्तरस्य अस्य मृदुनि कोमले मम चित्ते तं नवनीतं प्रीत्या = प्रेम्णा स्थापयितुं नवनीतभाजनमुखे हस्तः न्यस्त इति उक्त्वा हसन् असौ कृष्णः पातु = रक्षतु ।

Oh ! Gopi having slender-body, and having eyes like deer, kindly hear ME the reason for My putting Hands in the butter pot. It is not proper for the butter to reside here – in your house since you have a heart which is very hard and arrogant but whereas butter is always tender and soft.

I did so, to take it, in order to put it with love and affection in My tender heart. Tender should join with tender objects. tender cannot reside in the place of hard hearted and arrogant persons.

Like this Śrī Kṛṣṇa replied to that gopi with all smiles and such tender Kṛṣṇa protect us.

Note :

Śrī Vādirāja Mahān brings the following by this śloka :-

(1) अत्र हस्तः किं इत्यादिना श्रीपतेः इति अनेन गोप्याः कोपनटनं = Since the gopikās addressed Him as Husband of Mahālakshmī, the other question like, why do you put. Your hand in the butter pot, with anger are all only drama – but not real.

(2) दृप्तप्रस्तरेत्यादिना निस्पृहस्य त्वदनुग्रहार्थम् आगतस्य मम निरा- करणं अनुचितं = Your heart is like a stone-hard hearted

by these, Śrī Kṛṣṇa states about His nature that He is not interested in anything and all is with Him and He had come only to do anugraha to the gopi and rejection of Him, is highly improper.

Śrī Vādirāja brings to our notice the gloroues śloka in Gītā 3-22 where Śrī Kṛṣṇa tells Arjuna as under :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

In all the three worlds – which means anywhere and at any time, there is nothing, that is to be done by ME to achieve anything since all are in ME in full measure. Even then, I do some jobs during Avatār, means that it should serve as a lesson to others, who are still to achieve many many covetable things.

So the gopi should understand that Śrī Kṛṣṇa taking butter from the pot is not at all needed for Him, but still He does, means that there should be benefit to others, and due to that only. He does this act. He does so to do anugraha to that gopi and so rejection of Him is highly unwarranted and undesirable is the tone.

(3) Śrī Kṛṣṇa calls her as = **मृगाक्षि तन्वि इत्यनेन तस्याः वशीकरणाय अनुनय इति** By calling that gopi has having tender body and having eyes like deer etc., are all said to attract and make her to get devotion and attachment towards Śrī Kṛṣṇa. Śrī Kṛṣṇa is so large hearted and taking side of the devotees and pleads before them by praising them so that they would be attracted and come towards devoted path towards Kṛṣṇa. This shows how great 'Karuṇāsāgara' is Lord Kṛṣṇa.

(4) मृदुनि चित्त इत्यनेन ज्ञानशून्यस्य स्त्रीजनस्य अपि अनुग्रहं कुर्वतः इति द्योत्यते । = By the words 'Tender heart' of Him Śrī Kṛṣṇa indicates to that Gopi that He would redeem even though she is not having sufficient knowledge to see Him and then by step by step attain Moksha. It indicates that Śrī Kṛṣṇa would redeem females also, even though they do not read Vedas and other śāstras (for which they have no eligibility) but still, if they adhere to the path of devotion by acquiring knowledge about Him by the means alloted to them, He would certainly consider and do anugraha to them also.

Śrī Vādirāja Mahān brings to the notice of the devotees about the Gītā 2-65 and the explanation of the word 'Purusha' given there.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

'पुरुषं'— ordinarily it means 'Man'. If understood like that alone, then it would follow that 'woman' is not entitled to Moksha. This view is against Gītā itself apart from other authorities.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्याः तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥

स्त्रीणामपि मैत्रेयीप्रमुखानां अभिमानत्यागे समर्थानां अमृतत्व-श्रवणात् ।

Further one can find a lot of women like Maitreyi, Gārgi, and others by leaving abhimāna have ultimately reached Moksha.

पुरुषं which means पुरं = देहं (body) शरति = जानाति (knows) इति पुरुषः । It means in turn any person who

is not in sleep or in trance and who lives in the midst of sense environments and is alive to their impressioning influence. The person who is in sleep or trance is, of course, not afflicted by sense contacts, but there is no merit in him. The question of being aware of them, and having the mind moulded so as not to have influence on him.

सुप्तिर्मूर्च्छादौ सुखदुःखविकारस्य प्राकृतानां अपि अभावेन, तेषामपि मोक्षप्रसङ्गः इति, शङ्कावारणाय, जाग्रदवस्थासम्भावितसुखदुःखानुभवतां 'पुरुष'शब्द-अभिहित-शरीरदर्शनवतां, यदि सुखः दुखविकारः न स्यात् तर्हि तेषां अमृतत्वं इति ।

पुरुषः— पुरु = ब्रह्म
शरति = जानाति इति

Which means a person having knowledge about Brahma (Viṣṇu).

"तमेवं विद्वान् अमृत इह भवति, नान्यः पन्था अयनाय विद्यते", इत्यादिना मोक्षस्य ज्ञानैकसाध्यत्वप्रसिद्धेः ।

Hence Śrī Vādirāja Mahān,

मृदुनि चित्त इत्यनेन स्त्रीजनस्यापि अनुग्रहं कुर्वतः श्रीकृष्णः विराजते इति सूचितम् ।

* * *

गोपीकृष्णसल्लापः

Gopi Girls and Śrī Kṛṣṇa's Romance

यस्य श्रीचरणाम्बुजेन शकटः सञ्चूर्णिताङ्गोऽभवत्
तस्याङ्गे मृदुता न युक्तिसहितेत्युक्ते मुदा योऽवदत् ।
बाल्ये मामधिरोप्य वक्षसि शिशुं सन्नर्तयन्त्यास्तव
स्थूलोरोजसमागमेन तदिति प्रौढिं स दद्यान्मम ॥ ४१ ॥

यस्य श्रीचरणाम्बुजेन शकटः तन्नामासुरः सञ्चूर्णितानि अङ्गानि अभवत् ।

By the touch the legs of Lord Śrī Kṛṣṇa, the asura by name 'Śakaṭa' was smashed into several pieces.

तस्य तादृशस्य तव अङ्के = अवयवे मृदुता कोमलता युक्तिसहिता न ।

Hence in your limbs, tenderness or softness cannot prevail and this is opposed to reason.

So to call Śrī Kṛṣṇa as having soft legs is opposed to reason and logic, was the submission by Gopikā women.

Śrī Kṛṣṇa replies to them, in a romantic way, bringing out the beauty and strength of their chests.

इति तयोक्ते यः कृष्णः बाल्ये शिशुं मां वक्षस्यधिरोप्य सन्नर्तयन्त्याः तव स्थूलौ उरोजौ स्तनौ तयोः समागमेन संसर्गेण तत्काठिण्यं अभवत् ।

For this, Śrī Kṛṣṇa says, Oh ! gopi in my childhood you lifted Me and placed on chest which were very stout and strong. Due to the association with them, by legs alone have became strong.

पादमात्रे तत् काठिण्यं, नान्यत्र अयमपि तवैव दोषः न ममेति भावः ।

My legs are strong but not others, in your case all are strong and this is not my defect, so said Śrī Kṛṣṇa.

इतीत्थं मुदा = प्रीत्या अवदत् ।

Like this Śrī Kṛṣṇa spoke with great affection and love.

मम = मह्यं प्रौढिं = वाक्चातुर्यं दद्यात् ।

Let that Śrī Kṛṣṇa bestow me with all intelligence in my talks. (This is the prayer that each of the devotees have to submit at His Lotus Pādas).



गोपीकृष्णसल्लापः

Gopi girls and Śrī Kṛṣṇa's romance

बध्नाम्यद्य भवन्तमङ्ग कितवं साध्यं ततः किं प्रिये
दुग्धानां परिरक्षणं कपटसन्नद्धे निबद्धे त्वयि ।
मुग्धे त्वं विरसा समुज्झसि परं स्निग्धं न तन्मां त्यजेत्
पद्माक्षीत्यबलामुदीर्य वशयन् बुद्धिं स दद्यान्मम ॥ ४२ ॥

हे अङ्ग = प्रिय, कृष्ण, कितवं = धूर्तम् ।

Gopi says : Oh ! Kṛṣṇa, My dear, You are a cheat.

भवन्तं बध्नामि = संयतं करोमि ।

I shall bind you now.

Note :

'अङ्गे' इति सम्बोधनात् बन्धनं प्रेम्णैव, न कोपेन इति ध्वन्यते ।

Gopi, by calling Śrī Kṛṣṇa as 'Aṅga' (Dear) it is inferred that her statement of 'binding' is not out of anger in the real sense.

हे प्रिये, ततः मम बन्धनात् तव साध्यं किमिति कृष्णवचनम् ।

Śrī Kṛṣṇa, dear gopi by binding ME, what would be the purpose achieved.

हे कृष्ण कपटसन्नद्धे छद्मसन्नाहवति त्वयि निबद्धे सति दुग्धानां = क्षीराणां परिरक्षणं भवेत्, दुग्धरक्षणं साध्यं इत्यर्थः । इति गोपीवचनम् ।

Gopi states that by binding Śrī Kṛṣṇa who is equipped with deceit, milk would be saved.

हे मुग्धे, मनोहरे पद्माक्षि कमलनयने, विरसा स्नेहरहिता त्वं मां समुज्झसि ।

Śrī Kṛṣṇa replies : Oh ! stupid and having splendid eyes like that lotus flowers. You may love since you have no love for ME, and so you talk like this. But तद्दुग्धं मां न त्यजेत् = but that milk will not leave ME. (स्निग्धं न मां त्यजेत्)

Note :

Why milk will not leave ME, is told by Kṛṣṇa, can be seen by seeing Gītā 10-41 :

यद्यद्विभूतिमत्सत्त्वं श्रीमत् ऊर्जितमेव वा ।

by this,

क्षीरे स्वस्य विशेषसन्निधानं सूचयितुं इदं उक्तम् ।

This statement is made by Śrī Kṛṣṇa to show that special presence of Him is in Milk based upon the rule laid down in Vibhūti Adhyāya.

Note :

Śrī Kṛṣṇa further means that even if He is bound, Milk will not be saved for He may drink it by taking another Form.

दग्धस्थरूपान्तरेण मया दुग्धं पीतं चेत् कथं दुग्धरक्षणं भवेत् । तस्मात् मम बन्धनं व्यर्थमिति भावः ।

Hence binding ME is of no use at all, is explained by Śrī Kṛṣṇa.

बुद्धिं वशयन् सः मम दद्यात् ।

May that Śrī Kṛṣṇa who subdued her by saying thus, give me knowlegde.

* * *

गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम्

Criticism by gopis by Śrī Kṛṣṇa by which the mahimā of being worshipped by all is brought out

ततः क्वणन्नूपुरशोभिपादाः
स्त्रियो विदग्धैरनुमेयमध्याः ।
शुचिस्मिताः कुण्डलशोभिगण्डा
न्यवेदयंस्तच्चरितानि मातुः ॥ ४३ ॥

Śrī Vādirāja Mahān describes about the beauty of gopis, who took the tales about Śrī Kṛṣṇa to His mother Yaśodā.

ततः क्वणद्भिः नूपुरैः शोभिनौ पादौ यासां ताः ।

Their feet shine with jingling anklets;

विदग्धैः प्रौढैः अनुमेयः प्रतर्क्यो मध्यो यासां ताः सूक्ष्ममध्या इत्यर्थः ।

their waists can be guessed by the wise (which means that their waists were very small and delicate, as they should be for the women)

शुचि मनोहरं स्मितं यासां ताः कुण्डलाभ्यां ताटङ्काभ्यां शोभिनौ गण्डौ यासां ताः स्त्रियो व्रजाङ्गनाः तच्चरितानि कृष्णचौर्यव्यापारान् मातुः यशोदायाः न्यवेदयन् = विज्ञापयामासुः ।

Their smiles were delightful, their cheeks shine with ear-rings, and they reported all the deeds to His mother Yaśodā.

* * *

गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम्

Criticism by gopis by Śrī Kṛṣṇa by which the mahimā of being worshipped by all is brought out

यदात्मजस्ते पिबति स्म दुग्धं
विभिद्य पात्राणि तदा ममासीत् ।

न मन्युरुत्सर्पितदीयदन्त-
दृगन्तकान्तिं हृदि तर्कयन्त्याः।। ४४ ।।

One Gopi reports as under :

हे यशोदे यदा ते = तव आत्मजः = तनूजः श्रीकृष्णः पात्राणि दुग्ध-भाजनानि विभिद्य दण्डेन सच्छिद्राणि कृत्वा पयः पिबति ।

Oh ! Yaśodā, when your son Śrī Kṛṣṇa breaks the vessels containing milk by stick and starts drinking milk,

तदा उत्सर्पिर्णी दुग्धं पातुं विवृतवदनात् स्वकृतकौशल्येन स्मित-युक्तत्वाच्च दुग्धभाजनपर्यन्तं ऊर्ध्वं गच्छन्ती तदीयानां कृष्णसम्बन्धिनां दन्तानां धवलदन्तानां दृगन्तयोः पुण्डरीकाक्षत्वाच्छिद्रमेव पश्यतः धवल-लोचनान्तयोश्च । कान्तिं हृदि मनसि तर्कयन्त्याः मम मन्युः क्रोधो न आसीत् ।

and at that time, He attempts to drink the milk by raising His head with smiling face and drinks the milk. At that time, He exhibits side glances on other places and the gopi states that she is totally absorbed in the lusture of His teeth and the side looks which pervaded into the milk pot.

क्षीरधारायां कृष्णदन्तदृगन्तधवलकान्तिभ्रान्त्या, कृष्णस्य अपराधा-भावं मत्वा, कोपो न आसीत् इत्यर्थः ।

On seeing this, the gopis were totally taken by delight and were stunned. Hence they had no anger with Śrī Kṛṣṇa. This verse is in = भ्रान्तिरलङ्कारः ।

* * *

गोपीनां निन्दावचनैरेव कृष्णस्य सर्ववन्द्यताप्रतिपादनम्

Criticism by gopis by Śrī Kṛṣṇa by which the mahimās of being worshipped by all is brought out

पयः प्रमुष्णन्सखि भर्त्सनार्थं
समागतानामपहृत्य चेतः ।

स्वकृत्यसाध्यान्यवलम्ब्य कण्ठं
जिघृक्षति स्वैरमयं सुतस्ते ॥ ४५ ॥

हे सखि यशोदे, ते सुतः कृष्णः पयः दुग्धं मुष्णन् = अपहरन् भर्त्सनार्थं भीषयितुं समागतानां अस्माकं चेतः स्वलावण्यातिशयेन अपहृत्य ।

Oh ! friend, Yaśodā, your son Śrī Krṣṇa, snatched away the milk. We all procceded to frighten Him and all our hearts were totally captured by His beauty, splendour, charm, and attraction, and some could not proceed further.

स्वस्य कृत्या प्रयत्नेन असाध्यानि दूरस्थानि दुग्धपात्राणीत्यर्थः । कण्ठं चेतसोऽपहृतत्वात् स्तम्भीभूतानां अस्माकं कण्ठं अवलम्ब्य, आरुह्य स्वैरं = स्वेच्छया अस्मच्छङ्काभावात् इति भावः ।

By His own efforts, He felt that He cannot reach the milk pots and we out of His beauty and glamour were spell bound and we were reduced like inanimate objects like a stone pillar. He caught hold of our necks for climbing and climbed to the height and drunk the milk as per His own desire.

This was the report of another gopikā woman. By seeing the beauty of Śrī Krṣṇa, the gopikā women were reduced to static position like a pillar and could not move further, since all their minds and hearts were totally captivated by the charm of that divine personality.

* * *

कृष्णो न नन्दसुतः

Śrī Krṣṇa is not the son of Nandagopa

यदीदृशं कर्म करोषि कृष्ण
न तर्हि नन्दस्य सुतस्त्वमन्यः ।
इतीरिते हन्त हसन्यशोदे
बहून्यनिष्टानि स नस्तनोति ॥ ४६ ॥

Now Yaśodā speaks to Śrī Kṛṣṇa, on hearing these complaints about Him from Gopikā women.

हे कृष्ण यदीदृशं दध्यपहारादिरूपं कर्म करोषि, तर्हि त्वं नन्दस्य योग्यः सुतः न भवसि, किं तु अन्यः एव ।

Oh ! Kṛṣṇa, if you do such acts like stealing of milk, butter etc., then you would not be eligible to be the son of Nanda gopa at all, but only of others.

When Yaśodā said like this, Śrī Kṛṣṇa only laughed at her.

हे यशोदे, अस्माभिः इतीरिते सति, स कृष्णः हसन् नन्दस्य सुतो न भवसीति भवतीभिः उच्यते चेत् न भवामीति हसन् नः अस्माकं बहूनि अनिष्टानि तनोति करोति ।

Oh ! Yaśodā when you charged like this, Śrī Kṛṣṇa just laughed at her to confirm the fact that He is not the son of Nandagopa as a matter of fact. To confirm the same, Śrī Kṛṣṇa did many more mischiefs to confirm the statement of Yaśodā that He was not the son of Nandagopa.

हन्त इत्यनेन बहूनि अनिष्टानि कृतानि चेत् ।

By the word 'It is miserable' – 'Hanta' – by this, it confirms that Śrī Kṛṣṇa did many more mischiefs after the statment of Yaśodā. Why ?

एतादृशः त्वं नन्दस्य सुतो न भवसीति सुतरां वक्ष्यन्ति तन्ममेष्टमिति सूचयति इति भावः ।

The action of Śrī Kṛṣṇa only indicates that such statement by Yaśodā is most well-coming and is desired by Lord Śrī Kṛṣṇa.

Note :

Śrī Vādirāja Mahān at every step brings to the notice of the devotees about the supremacy of Lord Śrī Kṛṣṇa, and He is none

other than Paramātmā – Śrīman Nārāyaṇa Himself. He follows the foot-steps of Śrīmad Āchārya in 2-78.

वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः ।
नायं दशरथात् जातो न चापि जमदग्नितः ॥ ७८ ॥

Paramātmā is not born as the son of Vasudeva. (When such is the case, the son of Nandagopa is far fetched and too remote) He never remained in the embryo. He is not born from the King Daśaratha, nor from the sage Jamadagni.

जायते नैव कुत्रापि = He is never born from anyone.

* * *

कृष्णः देवः एव, न देवभक्तः

Lord Śrī Kṛṣṇa is God only but not a devotee of God

इदं हि देवस्य समर्पणार्ह-
मितीरिते तर्ह्यहमेव देवः ।
स इत्थमाभाष्य तदेव भुङ्क्ते
न देवि पुत्रस्तव देवभक्तः ॥ ४७ ॥

The report of the gopikā women to Yaśodā further continues. They say :

हे कृष्ण, इदं दुग्धादि देवस्य विष्णोः समर्पणार्हं = समर्पणयोग्यं (त्वया न ग्राह्यमिति वाक्यशेषः)

Oh ! Kṛṣṇa, this milk kept here is for submitting an offering (naivedya) to Śrī Viṣṇu. Therefore, you should not drink this.

इति ईरिते सति, यदि देवस्य समर्पणार्हं तर्हि अहमेव देवः, मदर्पणं कर्तव्यमिति, सः कृष्णः इत्थं आभाष्य, तदेव देवाय विनियुक्तमेव भुङ्क्ते ।

When we told Him like this, then He replied, if so, I am the Deva, and you have to submit this milk etc., to ME, and then He proceeded to drink the milk kept for offering to Śrī Viṣṇu as naivedya.

हे देवि यशोदे, तव पुत्रः देवभक्तः न भवति, वैष्णवपुत्रोऽप्ययं मायावादिवत् अहं ब्रह्मास्मि इति वदति इति निन्दाभासः ।

Oh ! Devi Yaśodā, your son, is not a devotee of the Lord, Even though He is the son of a Vaishṇava (that is having great bhakti in Viṣṇu) still He speaks like an adwaitin, and states that 'I am Brahman'.

स्वस्यैव परदेवत्वात् इति तत्त्वम् ।

The actual truth is that Lord Śrī Kṛṣṇa is the Uttama Devatā, Parmātmā Himself.

Note :

Śrī Vādirāja Mahān again and again reminds that Śrī Kṛṣṇa is Paramātmā Himself by several angles and in several ways. Hence this work 'Rukmiṇīśa Vijaya' is called 'Vedānta Sāra'. Śrīmad Āchārya states in Tātparya Nirṇaya as 2-80 :

ईशन्नपि हि देवेशः सर्वस्य जगतो हरिः ।
कर्माणि कुरुते नित्यं कीनाश इव दुर्भलः ॥

The Supreme God who rules all the entire Universe performs certain acts (like stealing of milk, curd etc.,) like an ordinary cultivatior. He poses as a weak person and so on All these are only His sports and done to delude the wicked and crooked asuric souls.

लीला एषा असुरमोहिनी ।

So the author, at every step again and again brings home this sacred virtuous Tatwa that Śrī Kṛṣṇa is none other than Śrī

Viṣṇu lying on Ādiśesha in the Milky Ocean, for Him why this pot milk in Gokula ?

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कृष्णः भूतावासः

Kṛṣṇa is the residence of all and He is residing in all

गृहे गृहेऽयं नवनीतदुग्ध-
दधीनि सर्वाण्यपहृत्य भुङ्क्ते ।
तथापि तृप्तिं न सुतस्तवैति
किमस्य भूतानि वसन्ति कुक्षौ ॥ ४८॥

अयं तव सुतः कृष्णः गृहे सर्वाणि नवनीतदुग्धानि अपहृत्य चौर्यबलात् स्वीकृत्य भुङ्क्ते ।

Gopikā as continued :

Yaśodā your son Śrī Kṛṣṇa, in every house stole curd, milk, butter and drank full well.

प्रतिगृहं कृष्णचौर्यस्य एव आघोष्यमाणत्वात् इति भावः ।

In each and every house, there were shouting about the theft of milk, butter etc., by Lord Śrī Kṛṣṇa, and reports were coming from all corners.

तथापि एवं भुञ्जानः अपि तृप्तिं नैति ।

Even then, we do not find satisfaction in Him.

अस्य कृष्णस्य, कुक्षौ = जठरे, भूतानि = ब्रह्मराक्षसादि भूतानि, वसन्ति किम् ?

Whether in the belly of Śrī Kṛṣṇa does Brahma-rākshasa reside ? Then it is justified in the view.

Because, भूतग्रस्तदेहस्य बहुभोजनदर्शनादिति बाह्यो भावः । there is general view that a man afflicated by Bhūtas, would eat and consume large quantity of food.

Here, भूतानि = पृथिव्यादिपञ्चमहाभूतानि अस्य कुक्षौ वसन्ति ।

the five Mahābhūtas, namely, the Earth, Water, Tejas, Air and Sky (Space) all reside in His Belly.

तस्मात् इदं तस्य किं = किमाश्चर्यम् ?

There for Him, what and where is the wonder, when He takes so much milk ? (There is absolutely nothing to feel surprise over this, is the inner tone).

पञ्चमहाभूतानां अपि आधारीभूत-अखिलंभरतनूदरस्य अस्य उदरपूरकं ब्रह्माण्डमपि न भवति अल्पं इदं नवनीतादिकं न कथञ्चित् पूरकम्, अतः वस्तुकृता नास्य तृप्तिः, किन्तु स्वभावादेव इति आन्तरः भावः ।

Śrī Kṛṣṇa is the support and holding all the five Mahābhūtas in His Belly. For Him, the butter or curd in Gokula is a very small negligible quantity of intake. Hence His dissatisfaction is fully reasoned and justified. Why ? because it is His nature. His nature is to consume all the worlds.

Śrī Vādirāja Mahān hear brings to the notice of the readers the sūtra 1-2-9 : ॐ अत्ता चराचरग्रहणात् ॐ ॥

Śrīmad Āchārya cites the authority from Skanda Purāṇa.

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसां इतरे अल्पस्य वा न वा ॥

That Vāsudeva is exactly the present Śrī Kṛṣṇa who can eat all the Universe and digest, then what about this paltry milk, curd etc., at Gokula.



भवपाशाच्च मोचकः

Kṛṣṇa is the reliver from bondage

न मुञ्च वत्सांस्त्वमिहेत्य बद्धा-
नितीरिते पुण्यपदे यशोदे ।
स्मितोल्लसद्वक्त्रमदात्सुतस्ते
स्वभाव इत्युत्तरमुत्तरज्ञः ॥ ४९ ॥

हे कृष्ण ! त्वं एत्य इह गृहे बद्धान् वत्सान् न मुञ्चेति ईरिते सति पुण्यस्य पदं स्थानम् अवस्थितिः यस्यां सा पुण्यपदा तस्याः सम्बुद्धिः पुण्यपदे हे यशोदे उत्तरं प्रतिवाक्यं जानाति इति उत्तरज्ञः ।

Oh ! Kṛṣṇa, coming to our houses, do not set free the calves that are bound here.

Oh ! Virtuous and meritorious Yaśodā, You know what Śrī Kṛṣṇa did in reply to that request.

ते सुतः कृष्णः स्मितेन उल्लसत् प्रकाशमानं वक्त्रं = मुखं यथा भवति तथा स्वभाव इत्येव उत्तरं अदात् ।

Your son with smiling face replied that such setting free was His nature. Like that He replied, was the submission of gopikās to Yaśodā.

लोकेऽपि अकार्यं इदं त्वया न कर्तव्यमिति बहुधा स्वकीयैः उक्तेऽपि तत्रैव आसक्तचित्ताः मम अयं स्वभावः इति यथा वदन्ति तथेति भावः ।

Even in the world in ordinary parlance, it could be seen that one is prevented that he should do a particular job, then that person who is interested and involved in that, would not hear the same, and it would say that it is his nature and would continue to do that jobs. Like that also, here it has happened.

Note : बन्धमोचकत्वं मम स्वभाव इति हृदयम्—

The inner idea of Śrī Kṛṣṇa, is that releasing from the bondage is the very nature of Him. Śrī Vādirāja Mahān brings to our notice :

(1) बन्धको भवपाशेन भवपाशाच्च मोचकः ।
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

Viṣṇu alone binds through the fetters of transmigration **(which means, that the 'binding' is under His control)** and Viṣṇu alone is the liberator. He alone is the giver of freedom. Viṣṇu alone is the supreme Brahman. There is no doubt about that.

(2) अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥ इति ।

Viṣṇu grants knowledge to the ignorant and He grants liberation to such persons of knowledge. The same Janārdana grants happiness to the liberated selves.

(3) देवस्यैष स्वभावोऽयम् ।

Says Kāṭhaka Upanishad – which means giving and doing anugraha to the sātwic souls and removing from the prākṛtic fetters, is **His very nature.**

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भवपाशाच्च मोचकः

Kṛṣṇa is the reliver from bondage

कस्मादङ्ग नयस्युलूखलमितो दुग्धस्य पात्रादधः
स्निग्धं स्थापयितुं ततश्च किमिति प्रोक्ते प्रभुर्योऽगदत् ।
मध्यस्याग्रसुजातसुस्मितपयःपात्राननस्योपमां
मुग्धे वीक्षयितुं तवेति स पटुर्दुष्कर्मणां गूहने ॥ ५० ॥

अङ्ग कस्मात् नयस्युलूखलं इतः = One gopikā questioned as to why mortar is taken away from that place.

दुग्धस्य पात्रादयः स्निग्धं स्थापयितुं = Śrī Kṛṣṇa replied, that to keep the curd vessels etc., on it the same is carried away.

ततः च किमिति प्रोक्ते = Even though it is a fact, why should you indulge in that job, when so asked.

प्रभुर्योऽगदत् मध्यस्याग्रसुजातसुस्मितपयःपात्राननस्योपमां मुग्धे वीक्षयितुं = Śrī Kṛṣṇa replied, "the mortor's portions below as well as on the top are broad but in the middle it is lean. So when the vessel is kept on it, it is similar to gopikā woman carrying the vessel. I wished to see that similarity and so I carried the mortor".

तव इति सः पटुः दुष्कर्मणां गूहने = Like Yaśodā, your son Śrī Kṛṣṇa replied to us, so said gopis to Yaśodā. Your son is very clever in hiding the michevous acts and making them justification for such acts.

दुष्कर्मणां गूहने पटुरित्यनेन पापपरिहारसामर्थ्यं ध्वन्यते ।

By this, it is established that Śrī Kṛṣṇa has the capacity to clear off the sins of the wrong doers.



कृष्णः विश्वतश्चक्षुः

Kṛṣṇa is the eye of the whole Universe

कचित्करेणैव स दुग्धभाजनं
कचिच्च पादेन समीक्षते सखि ।
समागताः पश्यति पृष्ठतस्तदा
स विश्वतश्चक्षुरिवास्ति बालकः ॥ ५१ ॥

हे सखि यशोदे ! सः कृष्णः क्वचित् स्थले दुग्धभाजनं करेणैव समीक्षते ।

Oh ! friend Yaśodā, Śrī Kṛṣṇa in same places sees the milk pots with His hands themselves.

क्वचित् च पादेन समीक्षते ।

In some places, He sees such pots by His Pādas.

तदा चौर्यकरणसमये पृष्ठतः = पश्चात्-भागे समागताः नः पश्यति ।

While He steals the milk, He is able to see us who are behind and at His back.

एतादृशः सः तव बालकः विश्वतः सर्व-अवयवेषु चक्षुः यस्य स इव अस्ति ।

Such glorious your son it seems has eyes in all His limbs. It appears so.

सर्वत्र जागरूकता प्रौढचोरस्य लक्षणं इति भावः ।

For a popular of thief always alertness should be his nature is shown here from wordly point of view.

Note :

(i) Śrī Vādirāja Swāmi here explains that Śrī Kṛṣṇa is the main deity who is spoken of in Purusha Sūkta.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

Which means Paramātmā is having infinite heads, infinite eyes, infinite Pādas and soon.

The incident narrated by Gopi reminds about this glory.

(ii) Further Ṛgveda states 10-81-3 :

'विश्वतश्चक्षुरुत विश्वतोमुख' इति श्रुतेः ।

विश्वतश्चक्षुस्त्वं सहजमिति हृदयम् ॥

Śrī Parmātmā has eyes through out world and so all is seen by Him always in all subtle forms.

(iii) Further, there is another unique truth about the limbs of the Lord. Each one can do all the jobs and is complete by itself. So for example Paramātmā can walk by His eyes, and can see by His legs and so on. Śrī Vādirāja Swāmi brings to our notice, the work of Śrī Viṣṇu Tatwa Nirṇaya of Śrīmad Āchārya, where he has poured down authorities to establish that there is no difference between Paramātmā and His actions, attributes, avatārs, limbs.

a) Parmopanishad says :

गुणक्रियादयः विष्णोः स्वरूपं नान्यत् इष्यते ।

The attributes and actions etc., of Viṣṇu are His own essential substantial nature.

अतः मिथः अपि भेदः न तेषां कश्चित् कदाचन ।

They are not different. There is no mutual difference whatever among them or between them and the substantive essence.

स्वरूपेऽपि विशेषः अस्ति स्वरूपत्ववदेव तु ।

In the substantive nature itself there is no viśesha. as there is substantially in the substance.

भेदाभावेऽपि तेनैव व्यवहारश्च सर्वतः ।

—इति परमोपनिषदि ।

Though there is no difference by virtue of 'Viśesha' the language of difference is rendered possible. (विशेषः = भेदप्रतिनिधिः).

b) 'एकमेव अद्वितीयं ब्रह्म'

'तन्नेह नानास्ति किञ्चन'

'मृत्योस्स मृत्युं आप्नोति य इह नानेव पश्यति ।

यथा उदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान् पृथक् पश्यन् तानेव अनुविधावति ॥'

—इत्यादिश्रुतेश्च ।

This is declared in the following texts :

"One only without a second".

"There is no pluarity here".

"He goes from death to death who sees plurality here".

"Just as water rained on a hill flows downwards, even so, he who sees the attributes as different, following that view, goes downwards".

The gopikā women were very pious and virtuous and so they did not see such difference in the Lord Śrī Kṛṣṇa. They were able to see that Śrī Kṛṣṇa saw out of His legs, out of His hands and so on.

* * *

कृष्णः सर्वशक्तः

Kṛṣṇa is all capable

उलूखले तं यदि बन्धयामो

नयेत्तदोलूखलमेव बालः ।

ध्रुवं गृहस्तंभवरे निबद्धो

गृहाण्यसौ पातयितुं समर्थः ॥ ५२ ॥

Gopikās told Yaśodā Devi as under :

तं कृष्णं यदि उलूखले बन्धयामः तव बालः उलूखलमेव नयेत् ।

If we bind Śrī Kṛṣṇa to the mortar, then the boy would drag it away. So binding Him with mortar is of no use.

ध्रुवं निश्चयः । = This is certain.

गृहस्तम्भवरे निबद्धः असौ गृहाणि पातयितुं समर्थः ।

When we bind Him to the strong pillar in the house, He would certainly capable of pulling down the very house.

Note :

उलूखलं नयेत् इत्यनेन यमलार्जुनभङ्गध्वननात् गोपीनां अनागतज्ञानं गम्यते ।

Śrī Vādirāja Swāmi by seeing the words that 'उलूखलं नयेत्' in the mouth of Gopikās, indicates that they were that in future Lord Śrī Kṛṣṇa will be tied to mortar and by that He would make the Arjuna trees to fall and save the sons of Kubera, by name 'Nalakūbha' and 'Maṇigrīva'. The knowledge and status of are high-lighted. They are not were ordinary women of wordly nature.

* * *

अचिन्त्याद्भुतशक्तिसम्पन्नः

Kṛṣṇa has extra-ordinary and wonderful capacity

विश्वम्भरस्यास्य हि बन्धनाय
दामानि सम्पादयितुं क ईशः ।
बद्धः कथञ्चिद्यदि तर्हि बद्धा
मध्ये विलीना वयमेव नूनम् ॥ ५३ ॥

विश्वं बिभर्ति इति विश्वम्भरः तस्य जगद्भर्तुः अस्य = कृष्णस्य बन्धनाय दामानि सम्पादयितुं कः ईशः कः समर्थः ?

Kṛṣṇa is called ' Viśwaṁbhara' because He holds the entire Universe intact. He is the support of all. To bind Him, where could be ropes and to earn such ropes who is capable of ?

कोऽपि समर्थः न भवति इत्यर्थः ।

There is none like that, is the answer.

यदि कथञ्चित् कृच्छ्रात् अस्माभिः बद्धः तर्हि मध्ये कृष्णस्य मध्ये विलीनाः विश्वम्भरत्वात् इति भावः ।

If Śrī Kṛṣṇa is bound somehow, then in effect, we alone will be bound in the midst. (in His midst) How is it ? This is because :

वयमेव बद्धाः नूनं कृष्णस्य नित्यमुक्तत्वेन असङ्गत्वेन च बन्ध-अयोगात् ।

Śrī Kṛsṇa is definitely always and eternally released. Jīvas only are bound. Śrī Kṛṣṇa is not of the nature of sticking, so He is never bound.

तद्-बन्धने स्वपरिश्रिताकाशबन्धनेन स्वस्यैव बन्धनवत् तन्मध्य-स्थिताः वयमेव बद्धाः भवेम इत्यर्थः ।

When Śrī Kṛṣṇa is bound, then the space under His control and pervasion is bound, We being in the middle are bound by that automatically. It would tantamount to that situation.

Note :

Here also again the author brings to our notice about the gopikā women correctly for seeing that in the future, Śrī Kṛṣṇa is going to be tied up. That knowledge, these virtous gopis had in advance now.

अनेनापि यशोदया करिष्यमाणकृष्णबन्धनज्ञानं सूच्यते ।

By this also, it is clear that the gopikā women had the prior knowledge about the binding by ropes of Śrī Kṛṣṇa in future, was known to them.

* * *

किमस्य वक्त्रे जलराशिरास्ते

Though Śrī Kṛṣṇa drink melting milk, still He laughes happily, since He contains Oceans and Seas in His mouth

अहो यशोदे तव बालकोऽयं
गृहे गृहेऽत्युष्णमपीह दुग्धम् ।
पिबन्न तापं लभते कदापि
किमस्य वक्त्रे जलराशिरास्ते ॥ ५४ ॥

हे यशोदे, अयं तव बालकः इह गृहे गृहं = प्रतिगृहं अत्युष्णं अपि = अत्यन्ततप्तमपि दुग्धं पिबन् कदापि तापं न लभते ।

Oh ! Yaśodā, this your son, drinks in each house very hot milk, but yet He is not affected by that heat.

अहो आश्चर्यम् = This really wonderful.

अस्य वक्त्रे जलराशिः = जलसमूहः समुद्रः वा आस्ते किम् ।

Whether in His mouth, is there storage ot Sea of water available ?

Note :

By this, Śrī Vādirāja Mahān brings out the truth that in the tongue of Śrī Kṛṣṇa, Varuṇa is there doing sevā to Him.

अनेन कृष्णजिह्वायां वरुणः अस्तीति ध्वन्यते ।

* * *

अष्टैश्वर्यसम्पन्नः

Possessor of all the eight kinds of wealth

विलोक्य दूरस्थितदुग्धभाण्ड-
मुलूखलाद्यैः यतते गृहीतुम् ।
शिशुः स तावत्क्वचिदेधतेऽहो
किमेष गूढाष्टमहाविभूतिः ॥ ५५ ॥

सः शिशुः कृष्णः दूरस्थितदुग्धभाण्डं विलोक्य, उलूखलाद्यैः साधनैः गृहीतुं यतते = प्रयत्नं करोति ।

That child Śrī Kṛṣṇa in seeing the milk pots away from Him, uses the aids like mortar etc., to reach at them and tries to snatch them.

क्वचित् जनसञ्चाररहितप्रदेशो तावत् दूरस्थितदुग्धभाण्डपर्यन्तं एधते = वर्धते ।

At some places, where there is no traffic of persons and is exclusive by Him, He grew in size to such heights and reached the milk pots.

अहो = आश्चर्यम् = This is really wonderful.

एषः कृष्णः अष्टौ महत्यः विभूतयः अणिमाद्यैश्वर्याणि ।

Gopikās ask as to whether Śrī Kṛṣṇa possess the eight great powers or siddhis hidden in Him ?

Note :

The eight powers are :

(१) अणिमा, (२) महिमा, (३) गरिमा, (४) लघिमा, (५) प्राप्ति, (६) प्राकांय, (७) इष्टित्व, (८) वशिष्टित्व.

* * *

जगन्नियन्ता

Śrī Kṛṣṇa regulator of all

न निष्ठुरा वाक्समुदेति वक्त्रा-
त्करश्च नस्ताडयितुं यशोदे ।
विलोलनेत्रं तव पुत्ररत्नं
ध्रुवं सुतस्ते जगतां नियन्ता ॥ ५६ ॥

The Gopikās submit further to Yaśodā as under :

यशोदे विलोले आरोपितभयेन चञ्चले नेत्रे यस्य तं तव पुत्ररत्नं = पुत्रश्रेष्ठं कृष्णं विलोक्य, वक्त्रात् अस्मन्मुखात् निष्ठुरा परुषा वाक् = वाणी न समुदेति = नोद्गच्छति ।

Oh ! Yaśodā on seeing your son who is total gem of all, with His rolling eyes out of fear as it were, definitely harsh words or words to scold Him, do not start from our lips.

करश्च ताडयितुं नोदेति ।

Nor can we raise our hands to beat Him.

ते सुतः कृष्णः ध्रुवं = निश्चयेन जगतां नियन्ता = नियामकः, अन्यथा इदं कथं स्यात् इति भावः ।

Your son Śrī Kṛṣṇa, is definitely the controller of all the worlds. (for otherwise how could all these happen in us is the tone of the context).

(1) Śrī Vādirāja Mahān brings the point 'जगतां नियन्ता' as the attributes of Lord Kṛṣṇa, in answer to all the situations that are happenings in the life of gopikā women, to establish that Śrī Kṛṣṇa is the controller of

all respects. He is the regulator. He is the motivator. He is the propelling force. He is the accelerator and without Him nothing can move at anytime and at any place and to anyone. Even the very existance is only due to Him. Śrīmad Āchārya in Gītā Bhāshya states under (4-24) :

"त्वदधीनं यतस्सर्वमतस्सर्वो भवानिति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥" इति पाद्मे ।

"It is because all is dependent on You (Śrī Kṛṣṇa) and not because You partake of the nature of all, that sages say, You are everything". (Padma Purāṇa)

(2) Śrīmad Āchārya cites in Gītā Bhashya from Naradīya as under 7-6 :

स्रष्टा पाता च संहर्ता नियन्ता च प्रकाशिता ।
यतः सर्वस्य तेनाहं सर्वोऽस्मित्यृषिभिः स्तुतः ।
सुखरूपस्य भोक्तृत्वात् न तु सर्वस्वरूपतः ।
आगमिष्यात्सुखं चापि तच्चास्येव सदाऽपि तु ।
तथाप्यचिन्त्यशक्तित्वात् जातं सुखमतीव च ॥

"I am the creator, protecter, destroyer, controller and inner ruler of all. For this reason the rishis praise ME as the All". as I am the enjoyer of the auspicious fruits of the good deeds of selves and not because I participate in the physical nature of all things. The bliss of His 'future' creative and other activities is already present in the Lord in potential form. By virtue of His mysterious power, they are spoken of as emerging in greater measure.



कृष्णः शशिसूर्यनेत्रः

Sun and Moon resides in His eyes

बतान्धकारार्पितदध्यमत्र-
मपि स्वभास्वन्नयनान्तलक्ष्म्या ।
समीक्षते लोचनयोः किमेष
बिभर्ति बालस्तव पुष्पवन्तौ ।। ५७ ।।

कृष्णः अन्धकारार्पितदध्यमत्रम् = अन्धकारनिहितदधिपात्रं स्वस्य भास्वन्नयनान्तलक्ष्म्या प्रकाशमानकटाक्षकान्त्या समीक्षते = पश्यति ।

Gopikā woman say to Yaśodā as :.

This your son Śrī Krṣṇa, is able to see and locate milk pots even when they are kept in pitch darkness. This is perhaps there is lusture in His eyes by His bright side looks.

हे यशोदे तव एष बालः लोचनयोः पुष्पवन्तौ दिवाकरनिशाकरौ बिभर्ति किम् ।

Does He (Śrī Krṣṇa) have the SUN and the Moon in His eyes ?

अन्यथा अन्धकारस्थितदर्शनं कथं स्यात् इति भावः ।

For otherwise, it would be impossible to have vision of those milk pots kept in darkness.

Note :

(1) Śrī Vādirāja Swāmi high-lights that Śrī Krṣṇa is Purusha Sūkta Mukhya pratipādya Devatā. The 13th mantra states :

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ।। १४ ।।

From the mind of Paramātmā, Chandra was born. Form the Eyes of Paramātmā, SUN was born. From the face of Paramātmā, Devendra and Agni were born. From the breath – Prāṇa of Parmātmā – Śrī Vāyu was born.

So in the Eyes of Paramātmā – Śrī Kṛṣṇa – SUN is Agni, Sūrya and Chandra have many rūpas and therefore another authority says :

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।

Agni is out the Head of the Lord and the SUN and the Moon out of the two Eyes were born.

(2) Śrī Vādirāja Mahān states in this about the 2 sūtras :

1-3-22 ॐ अनुकृतेः तस्य च ॐ &

1-3-23 ॐ अपि स्मर्यते ॐ

and Kāṭhaka clearly states :

तमेवं भान्तं अनुभाति सर्वं इति अनुकृतेः 'तस्य भासा सर्वमिदं विभाति' इति ।

After Him when He shines everything shines, this shows that the act of shining in the wise (the Sun, etc.) is a copy of the Lord's shining. Gītā states :

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥ इति ।



किं देवि कुर्मो वयम्

Gopikās state what can we do ?

मन्त्रात्मा स कवाटमाशु विवृतं कर्तुं समर्थो वृथा
बन्धं नित्यविमुक्तिदो रचयितुं विश्वम्भरोऽयं जगत् ।
वक्त्रे दर्शयितुं कठोरवचसां विस्मापनं कर्हिचि-
द्वृक्षः पाटयितुं च तद्विटपिनो किं देवि कुर्मो वयम् ।। ५८ ।।

गोप्यः स्वानां अतीतानागतज्ञानं सूचयन् आहुः ।

The gopikā women were unable to understand as to what to do ?

They say :

(1) मन्त्रात्मा मन्त्रदेवता सः कृष्णः कवाटेन पिहितं चेत् कवाटं आशु = शीघ्रेण विवृतं कर्तुं समर्थः ।

Your son Śrī Kṛṣṇa is the God of hymns – Vedas are able to open the closed doors quickly.

मन्त्रसिद्धः हि कवाटार्गलादिकं छिनत्तीति भावः । = Only a person who has attained fullness of Mantras will be able to open such doors by mere recitation of mantras.

अनेन वसुदेवकारागृहद्वारकवाटविवरणविषयकं ज्ञानं सूच्यते = By this, it is indicated by them about opening of the doors of the cell where Vasudeva kept, opened automatically when he carried the baby Śrī Kṛṣṇa to Nandagopa.

(2) नित्यविमुक्तिदः साक्षात् संसारात् मोक्षदः कृष्णः बन्धं अस्मत्कृत-बन्धनं वृथा = व्यर्थं रचयितुं समर्थः, अन्येषां बन्धविध्वंसदः कृष्णः स्वबन्धध्वंसं कथं न कुर्यात् इति भावः ।

Śrī Krṣṇa is the bestower of eternal Moksha by releasing of the eternal bondage of saṁsāra. So when He removes the bondage of others, He would surely nullifiy His binding made by us and so there would be no use of binding Him.

अनेन वसुदेवस्य कंसकृतशृङ्खलाबन्धध्वंसः सूच्यते = by this the destruction of the fetters on Vasudeva by Kamsa, done by Śrī Krṣṇa, is indicated.

(3) विश्वम्भरः अयं कठोरवचसां = निष्ठुरवचनानाम् अस्माकं विस्मापयतीति विस्मापनं जगत्-वक्त्रे दर्शयितुं समर्थः । अत एव विश्वम्भरः इत्युक्तम् ।

Śrī Krṣṇa bears the entire Universe in His Belly. So He would be able to show the entire Universe in His Mouth, when we start using large words towards Him.

अनेन उत्तरत्र कृष्णेन स्वमात्रे सोदरे दर्शयिष्यमाणब्रह्माण्डविषयकानागतज्ञानं सूच्यते ।

By this, in the future, Śrī Krṣṇa would be showing the entire Universe in Him, to His mother Yaśodā, is indicated.

(4) कर्हिचित् कथंचित् बद्धश्चेत् तद्विटपिनः बन्धनरज्वधारीभूतपादपान् । पाटयितुं उन्मूलयितुं समर्थः ।

If He is bound somehow, then He will certainly uproot the very knot.

अनेन यशोदाकर्तृकबन्धनयमलार्जुनभङ्गविषयकज्ञानं सूच्यते । = By this, that Śrī Krṣṇa would be uprooting the knots made by Yaśodā to Him, is indicated.

हे देवि यशोदे ! एतादृशे तव सुते वयं किं कुर्मः किंवा प्रतीकारं करवाम ।

Oh ! Devi, Yaśodā, with glories of your Son, what can we do ? what is to be done ?

There is no answer for this. Nothing can be done except to pray before Him by singing all His glories is the solution.

* * *

गोपीकृता निन्दास्तुतिः

Stotra by Gopi women of Śrī Kṛṣṇa as a sort of censure

इति स्म सङ्कीर्त्य सुराधिराजं
व्रजस्त्रियो भावविमुक्तिबीजम् ।
विलोलनेत्रं तमवेक्ष्य वाचः
शनैरलञ्चक्रुरनेकभावाः ॥ ५९ ॥

सुराधिराजं अमरचक्रवर्तिनं कृष्णं इतीत्थं प्रकारेण सङ्कीर्त्य ।

The Emperor of all gods, Śrī Kṛṣṇa who is the Chakravarti of all muktas was praised. Criticised by the Gopis like this, to His mother Yaśodā.

अनेन गोपीभिः आदरेण सङ्कीर्तनं कृतं, न तु कोपेन निन्दा कृता इति ध्वन्यते ।

By this, the gopikās out of great reverence praised and narrated about Śrī Kṛṣṇa, but not did out of anger criticised Him actually.

विलोलनेत्रं भयनटनेन कातरनेत्रं तं कृष्णमेव अवेक्ष्य अनेकभावाः नानाभिप्रायाः वाचः कृष्णचौर्यप्रकटनव्याजेन तन्माहात्म्यवर्णनपराः वाणीः शनैः शनकैः अलंचक्रुः कृष्णमाहात्म्यसङ्कीर्त्या भूषयांचक्रुः ।

Śrī Kṛṣṇa acted as though He was afraid and the eyes were rolling with great attraction when He was bound stealing milk, butter etc., By describing about the theft of Śrī Kṛṣṇa, the Gopikā women brought forth many many extra-ordinary qualities of Him. Then slowly, slowly, they stopped narration.

समाप्तिं च निन्युः ।

How this was, is described as :

प्राक् कृष्णकथाश्रवणादिकं कृत्वा, पश्चात् कृष्णदर्शनेन विमुक्तिं गताः इव तूष्णीं बभूवुः इत्यर्थः ।

Earlier, after hearing the stories of Lord Śrī Kṛṣṇa, and then by His Darśana, Moksha is obtained and after that stage, the devotee would keep quite. Like that, the gopikā women kept quite now before Yaśodā.

* * *

कृष्णकृत मृद्भक्षणम्

Eating of mud by Śrī Kṛṣṇa

सदा सदानन्दसुतृप्तवृत्ते-
र्भवद्गृहस्थैर्नवनीतमुख्यैः ।
समा ममैषा मृदितीव शंस-
न्मृदं जघास स्ववशोऽखिलेशः ॥ ६० ॥

सदा सदानन्दसुतृप्तवृत्तेः ।

Śrī Kṛṣṇa is always aprākṛta ānanda swarūpi. His whole Body is made up of ānanda. This is why He is called as आनन्दमयः The sūtra 1-1-12 ॐ आनन्दमयोऽभ्यासात् ॐ establishes that.

गृहस्थैः नवनीतमुख्यैः मम एषा मृदितीव समा ।

So for such Great Śrī Kṛṣṇa, the milk, curd, butter etc., in the houses of gopis, are just like mud or dust only. To show that only, Śrī Kṛṣṇa ate mud.

नवनीतमुख्यैः समा सदृशीति शंसन्निव मृदं जघास । मृत्तिकां भक्षितवान् । सदानन्दतृप्तस्य मृदिव नवनीतादिकं अपि अप्रयोजकं इति भावेन इति भावः ॥

Paramātmā is called as 'अनश्नन्' – not eating anything. Even then He is always happy. Where is the need for Him to eat these milk, butter etc., They have no value to Him at all. It may be valuable or luxury to us, but for Him, it is less than dust and is worthless. For Paramātmā, there is nothing having worth. He would consider only the Devotion भक्ति as the worthy object. So in case even small insignificant negligible items are offered to Him, He would recieve, provided, if they are offered **with bhakti.**

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

In the absence of bhakti, even if diamonds, pearls, emeralds are poured at His lotus feet, they are only less than dust to Him. For all wealth, He is the owner. He is the worthy object. All others are worthless, such great prameyas are broughtout in this verse.

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कृष्णकृतमृद्भक्षणम्

Eating of mud by Śrī Kṛṣṇa

गोपीभिरापादितचौर्यकर्मा
मातुः समक्षं महितस्त्रिलोक्याम् ।
मृत्स्नां किलादद्वसुदेवसूनु-
र्नात्रास्ति चोरत्वमितीव हिन्वन् ॥ ६१ ॥

मातुः यशोदायाः समक्षं गोपीभिः व्रजाङ्गनाभिः आपादितं प्रकटितं चौर्यकर्म स्तेयव्यापारो यस्य सः तथोक्तः ।

With the mother Yaśodā, the gopikā women gave complaint that Śrī Kṛṣṇa was a thief and they hoisted the offence of theft on Him.

त्रयाणां लोकानां समाहारस्त्रिलोकी तस्यां महितः पूज्यः वसुदेवसूनुः कृष्णः,

This Śri Kṛṣṇa is the owner and Master of all the three worlds, and He is the son of Vasudeva and Śrī Kṛṣṇa is worshipped by all in the three worlds.

So on Him, when such allegation of theft was made to the other,

अत्र मृद्भक्षणे मम चोरत्वं न कथयन्ति किल इति हिन्वन् ज्ञापयन्निव आक्रोशेनेव मृत्स्नां अदत् = अभक्षयत् ।

So Śrī Kṛṣṇa out of anger due to such allegation might eaten the mud. By this act, Śrī Kṛṣṇa exhibited His anger over such allegation.

Śrī Vādirāja Mahān enjoys by giving different different explanations for the eating of mud by Śrī Kṛṣṇa, by highlighting the philosophical truths in the background, at the same time, as a justification for the act of the child.

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पुनः विश्वरूपदर्शनम्

Again Viśwarūpa darśana was manifested

मृदं समास्वाद्य जगन्ति मातुः
प्रदर्शयामास किलास्यदेशे ।

अहं सुपात्रे रसया प्रदत्ता
सहस्रधाऽसौ फलितेति मन्ये ।। ६२ ।।

कृष्णः मृदं समास्वाद्य आस्यदेशो जगन्ति भुवनानि मातुः यशोदायाः प्रदर्शयामास किल ।

Śrī Kṛṣṇa ate mud and then showed all the fourteen worlds in His mouth, when mother Yaśodā wanted to examine the presence of mud in His mouth.

अहं रसया षड्रसभरितया भूम्या भक्तिरसभरितयेति ध्वन्यते । सुपात्रे दानयोग्ये कृष्णे ।

This incident looks, that Bhūmi Devi offered a little mud with great devotion and due to this act, Śrī Kṛṣṇa showed Viśwarūpa in His mouth. The donation or charity that is offered to the person of high status, brings back lot of benefit to the donor. It depends upon the calibre, status and swabhāva of the receipent. There is none above Śrī Kṛṣṇa. There is no better Pātra than Śrī Kṛṣṇa.

When Śrī Madhva took avatār as Śrī Vāsudevāchārya in the house of the pious Śrī Madhyageha Bhaṭṭaru, the neighbour old man donated a cow for milk to the child. Due to this, the donor got Moksha itself and this shows the greatness of Śrīmad Āchārya.

अत एवाण्वप्युपहृतं भक्तप्रेम्णा भूर्येव मे भवेदिति वचनात् सुपात्रे कृष्णे भक्त्या, दत्तं अल्पमपि बहु भवतीति भावः ।

Therefore even though the quantity offered is negligible to Śrī Kṛṣṇa, still in case the same is submitted with devotion, to a good person the reward got in turn is many many times more and this is established by this Act of Śrī Kṛṣṇa.

In Mahābhārata Tātparya Nirṇaya, the śloka 4 and 5 in the 13th Adhyāya state :

स कदाचिच्छिशुभावं कुर्वन्त्या मातुरात्मनो भूयः ।
अपनेतुं परमेशो मृदं जघासेक्षतां वयस्यानाम् ॥

Kṛṣṇa is Sarvottama and had all the capacities and intelligence. His mother Yaśodā was under the impression that Śrī Kṛṣṇa was also an ordinary child like others. In order to remove that ignorance, once Śrī Kṛṣṇa ate mud when other children of the same age were seeing Him.

मात्रोपालब्ध ईशो मुखविवृतिमकर्नाम्ब मृद्भक्षिताऽहं
पश्येत्यास्यान्तरे तु प्रकृतिविकृतियुक्त्या जगत्पर्यपश्यत् ।
इत्थं देवोऽप्यचिन्त्यामपरदुरधिगां शक्तिमुच्चां प्रदर्श्य
प्रायो ज्ञातात्मतत्त्वां पुनरपि भगवानावृणोदात्मशक्त्या ॥ ५ ॥

When the mother Yaśodā shouted at Śrī Kṛṣṇa who is the Master of devatās, He relplied thus Oh ! Mother, I have not consumed mud. Please see in My mouth for verification of My statement. Like this Kṛṣṇa told Yaśodā and opened His Mouth before her. Then in it (in the Holy Mouth of Śrī Kṛṣṇa) Yaśodā saw the entire world, with all its main origin starting from Mūla Prakṛti and later on its manifestations and transformations.

Lord Śrī Kṛṣṇa who is the creator of the Universe, like this exhibited His power which cannot imagined by others. Such power of the Lord cannot be fully comprehended even by Mahālakshmī. He showed such powers, to her.

Like this, Viśwarūpa was shown to Yaśodā by Lord Śrī Kṛṣṇa, which cannot be imagined fully even by Mahālakshmī and great Devatās. Yaśodā realised that Śrī Kṛṣṇa is Bhagavān Śrī Viṣṇu Himself. Again by the power of Śrī Kṛṣṇa, to tie up the

soul in bondage, He made Yaśodā think that Śrī Kṛṣṇa, was her own son, with all usual affection applicable to a child from the mother.

Śrīmad Āchārya in Tātparya Nirnaya states 12-114 :

साण्डं महाभूतमनोऽभिमान-
महत्प्रकृत्यावृतमब्जजादिभिः ।
सुरैः शिवेतैर्नरदैत्यसङ्घै-
र्युतं ददर्शास्य तनौ यशोदा ॥ ११४ ॥

Yaśodā saw in the mouth of Lord Śrī Kṛṣṇa, Mahān Tatwas, Ahaṅkāras, with Lord Śiva, human beings. groups of daityas, and all others, starting from Chaturmukha in the order of gradation of all great Gods. She also saw the Brahmāṇḍa created by Chturmukha Brahma.

न्यमीलयच्चाक्षिणी भीतभीता
जुगूह चात्मानमथो रमेशः ।
वपुः स्वकीयं सुखचित्स्वरूपं
पूर्णं सत्सु ज्ञापयंस्तद्व्यदर्शयत् ॥ ११५ ॥

On seeing this, Yaśodā was very much frightened and closed her eyes.

Then Lakshmī Nārāyaṇa, Śrī Kṛṣṇa, made that divya rūpa to disappear. In order to show that His yody is made up of knowledge, ānanda and all pervasiveness to the sātwic souls, Śrī Kṛṣṇa showed such great Viśwarūpas unconnected with Prakṛti, to Yaśodā.

By showing Viśwarūpa, several facts are established :

(1) Śrī Kṛṣṇa is Lord Paramātmā only.

(2) Śrī Kṛṣṇa's Body of ānanda, knowledge etc.

(4) Śrī Kṛṣṇa's anugraha should be there, even to see such rūpa, when He exhibits.

(5) The souls can see only as per their status but not for a long period. Yaśodā closed her eyes out of fear.

(6) All are afraid of Paramātmā but He is not afraid of anyone. अनेजत् एकं – Īśāvāsya Upanishad.

(7) The whole Brahmāṇḍa is contained in Him and He brings them out and keeps them inside as per His choice and discretion. He consumes everything at the time of Pralaya.

ॐ अत्ता चराचरग्रहणात् ॐ (१-२-९)

Again He creats of His own accord without the help of anyone.

यत् भूतयोनिं परिपश्यन्ति धीराः,
यथा ऊर्णनाभिः सृजते, गृह्णते च ॥

ॐ योनिश्च हि गीयते ॐ (१-४-२८)

(8) Yaśodā should not think that Śrī Kṛṣṇa is her own child, but He is the Father of Universe.

* * *

सर्गोपसंहारः

Conclusion of this third Sarga

रोम्णां हर्षणकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गस्तृतीयो मुदाम् ॥ ६३ ॥

इति वादिराजतीर्थप्रणीतरुक्मिणीशविजये तृतीयः सर्गः सम्पूर्णः ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

This Rukmiṇīśa Vijaya is a great Mahākāvya. which has the following unique qualities :

(1) the śabdās used there, are very intelligent and hairs would stand still.

(2) all the sins would be destroyed by just hearing the same,

(3) those who do study the same with respect, they will get very clear and very many appreciable meanings.

This was written by Śrī Vādirāja Mahān who was one of the best devotees of Śrī Viṣṇu, and was a great Jñāni. This work would also bring happiness and joy to the devatās in Swarga. In that work the third Sarga comes to an end.

Like this, the third Sarga in Rukmiṇīśa Vijaya – a great Mahākāya created by Mahān Śrī Vādirāja Thīrtha Śrīpādaṅgaḷavaru comes to end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

चतुर्थो भागः – Part IV

चतुर्थः सर्गः – Fourth Sarga

श्लोकाः १ तः ७३

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(9)	प्रणयाख्यरज्ज्वा श्रीकृष्णबन्धनम् = Śrī Kṛṣṇa is tied up by the rope of 'Om'kāra.	10
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॥ ॐ श्रीकृष्णार्पणमस्तु ॥



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Śloka No.	Subject
(1)	यशोदायां कृष्णस्य वात्सल्यम् = Śrī Kṛṣṇa's affection towards Yaśodā Devi.
(2)	यशोदाकृतस्तन्यप्राशनम् = Yaśodā fed Śrī Kṛṣṇa with milk.
(3)	कृष्णकृतदधिभाण्डभञ्जनम् = Śrī Kṛṣṇa broke the pots containing milk.
(4)	तस्य आन्तर्यम् = Significance of Śrī Kṛṣṇa offering butter to cats without the knowledge of Yaśodā.
(5)	श्रीकृष्णग्रहणम् = Yaśodā caught hold of Śrī Kṛṣṇa and gained the puṇya of a good yātrā.
(6)	श्रीकृष्णग्रहणम् = Yaśodā caught Śrī Kṛṣṇa by one hand and by another hand holding stick caused fear to Him.
(7)	बन्धनप्रयत्नः = Yaśodā tried to tie Him.
(8)	न बन्ध आसीत् = But Śrī Kṛṣṇa was never able to be tied up.
(9)	द्व्यङ्गुलोनमभूत्तदा = All ropes brought to tie Him, but fell short to two inches.
(10)	प्रणयाख्यरज्वा श्रीकृष्णबन्धनम् = Yaśodā felt that Śrī Kṛṣṇa was not her son and is impossible to tie Him. Then Śrī Kṛṣṇa automatically became bound.
(11)	उलूखले श्रीकृष्णबन्धनम् = Śrī Kṛṣṇa was tied up to the mortor.
(12)	यमलार्जुनभञ्जनम् = Śrī Kṛṣṇa dragged that mortar and reached the place where His devotees stood as trees.

Śloka No.	Subject

(13) यमलार्जुनभञ्जनम् = Śrī Kṛṣṇa made those two Arjuna trees to fall down.

(14) यमलार्जुनभञ्जनम् = Brother of Śrī Bhīmasena – Arjuna was His great devotee and none should have his name and so those Arjuna trees were made to fall down.

(15) यमलार्जुनभञ्जनम् = The two sons of Kubera were redeemed of their curse and extolled Śrī Kṛṣṇa and reached heavens.

(16) वृन्दावनगमनसङ्कल्पः = Śrī Kṛṣṇa made a decision to leave for Bṛndāvan.

(17) अनेकवृकसर्जनम् = Śrī Kṛṣṇa created many many novels from His pores of hairs.

(18) अनेकवृकसर्जनम् = When all the enemies sent by Kaṁsa were done away with at Gokula, there was no fear there and so Śrī Kṛṣṇa decided to leave for Bṛndāvan.

(19) वृन्दावनगमनवैभवम् = Beauty and pompard glory of journey to Bṛndāvan.

(20) वृन्दावनगमनवैभवम् = Gopikā women with all beauty sang the excellent stories connected to Śrī Kṛṣṇa and proceeded further.

(21) वृन्दावनवैभवम् = Beauty of the place called 'Bṛndāvan'.

(22) वृन्दावनवैभवम् = There was plenty of trees with flowers, parrots, peacocks etc. in Bṛndāvan.

(23) वृन्दावनवैभवम् = Śrī Kṛṣṇa established that He is 'Tridhāma' by residing in Mathurā[1], Gokula[2] and Bṛndāvan[3].

Śloka No.	Subject

(24) वृन्दावनवैभवम् = Bṛndāvan contained many kinds of fruits, flowers, water etc.,

(25) वत्सासुरवधः = Śrī Kṛṣṇa killed the demon who came in the rūpa of a calf.

(26) बकासुरवधः = Many children of His age were playing with the rūpa as monkeys. Śrī Kṛṣṇa played 'Setu Bandhana' and other plays with them.

(27) बकासुरवधः = At that time, the asura – daitya came there by name 'Vaṭsa' there.

(28) बकासुरवधः = Śrī Kṛṣṇa was travelling like a tiger after destroying them that Vaṭsāsura.

(29) बकासुरवधः = Śrī Kṛṣṇa threw that Vaṭsāsura by His Hands and he fell down into pieces and died.

(30) बकासुरवधः = When Vaṭsāsura fell down, the fruits of wood-apple trees fell down in plenty.

(31) बकासुरवधः = Diti's son daitya came in the rūpa of a bird to catch Śrī Kṛṣṇa, thinking Him to be a fish.

(32) बकासुरवधः = Bakāsura came opening its mouth showing that it never pronounces the name of 'Śrī Kṛṣṇa'.

(33) बकासुरवधः = That sinner swallowed Śrī Kṛṣṇa who became very hot and so the asura vomitted, in the meanwhile, he was burnt inside.

(34) बकासुरवधः = Many asuras were killed earlier and loaded in the cart and then bird Bakāsura dragged them to the hells.

Śloka No.	Subject

(35) बकासुरवधः = Śrī Kṛṣṇa caught hold of that bird and tearing its mouth threw o: the ground for going to hell.

(36) वृन्दावनवासः = Śrī Kṛṣṇa with beautiful soft knees and other parts like eyes, nose etc., travelled as a jewel in Bṛndāvan.

(37) वृन्दावनवासः = Śrī Kṛṣṇa's eyes were like the feathers of peacocks etc., and with all extra-ordinary beauty remained in Bṛndāvan.

(38) वृन्दावनवासः = Vana Lakshmī made the bunches of flowers to oscillate which served as a fan to Śrī Kṛṣṇa.

(39) वृन्दावनवासः = Mango trees were shining in a unique manner and making sounds like the Mantras of Manmatha.

(40) वृन्दावनवासः = The sweet voiced bees were kissing the flowers during the spring season adding and enhancing the glamour of Bṛndāvan.

(41) वृन्दावनवासः = While the breeze was blowing there, the wife of the traveller was grief-striken, since she wished her husband to enjoy such breeze.

(42) वृन्दावनवासः =- The group of paramours prompted by the spring season enjoyment their women.

(43) वृन्दावनवासः = The group of men and women were enjoying respectively as per their status.

(44) वसन्तवर्णनम् = That breeze which was the friend of cupid bore the fragrance of flowers.

Śloka No.	Subject

(45) वसन्तवर्णनम् = Description of Spring season in a detailed way.

(46) वसन्तवर्णनम् = In Spring season even the trees do not give up the slender creepers though they are moved by wind.

(47) श्रीकृष्णविहारः = Śrī Kṛṣṇa by His natural beauty in all respects superseded the spring season.

(48) श्रीकृष्णविहारः = The crowd of gopālakas sitting under the pādas of Śrī Kṛṣṇa sought relief from the poisonous Kālinga sarpa.

(49) श्रीकृष्णविहारः = Śrī Kṛṣṇa who is the best of all danced like a peacock.

(50) श्रीकृष्णविहारः = Śrī Kṛṣṇa being the best swan dwelling in the lotus like hearts of the sages.

(51) श्रीकृष्णविहारः = SUN set in the evening at Bṛndāvan is described.

(52) श्रीकृष्णविहारः = Śrī Kṛṣṇa entered His house in the evening with cows and all His friends.

(53) श्रीकृष्णविहारः = Śrī Kṛṣṇa was surrounded in each house by all women with all affection and was shining like Chandra with all smiles.

(54) श्रीकृष्णविहारः = Śrī Kṛṣṇa slept happily in His house and brought day-time for the benefit of sātwic souls.

(55) कालियमर्दनप्रसङ्गः = Sūrya also came up in the Sky in the morning in the hope that Śrī Kṛṣṇa would reverence the poison from his daughter Yamunā.

Śloka No.	Subject

(56) कालियमर्दनप्रसङ्गः = Śrī Kṛṣṇa in the morning started to Yamunā to get rid off Kāliya, leaving behind Balarāma in the house itself.

(57) कालियमर्दनप्रसङ्गः = Śrī Kṛṣṇa climbed on the Kadaṁba ṛksha and jumped deep in Yamunā river to assert that Kāliya would not be left even if he goes to Pātāla.

(58) कालियमर्दनप्रसङ्गः = Yamunā river also paid respects by her hands to Śrī Kṛṣṇa and embraced Him with reverence.

(59) कालियमर्दनप्रसङ्गः = Kāliya sarpa who pollutes all the waters, caught hold of Śrī Kṛṣṇa to bite Him.

(60) कालियमर्दनप्रसङ्गः = All the gopālakas keeping Balarāma in the fore-front came to Yamunā river to see Lord Śrī Kṛṣṇa.

(61) कालियमर्दनप्रसङ्गः = The gopikā women who were always thinking and meditating on the lotus pādas of Lord Śrī Kṛṣṇa also joined.

(62) कालियमर्दनप्रसङ्गः = On seeing the gopālakas and gopikā women on the shore, Śrī Kṛṣṇa started dancing on the hoods of Kāliya sarpa.

(63) कालियमर्दनप्रसङ्गः = The two pādas of Śrī Kṛṣṇa where like Garuḍa to that poisonous Kāliya sarpa.

(64) कालियमर्दनप्रसङ्गः = Kāliya's tail was raised and held by one hand by Śrī Kṛṣṇa which was a sight for all gods.

(65) कालियमर्दनप्रसङ्गः = Paramātmā Śrī Kṛṣṇa has no partialty in Him while dancing on the head and holding the tail up.

Śloka No.	Subject

(66) कालियमर्दनप्रसङ्गः = Parmātmā Śrī Kṛṣṇa did anugraha to Kāliya and gave complete protection from Garuḍa always.

(67) कालियमर्दनप्रसङ्गः = When Śrī Kṛṣṇa was dancing on the Kāliya sarpa, all the devatās like Chaturmukha Brahma and others were prasing Him by surrounding Lord Śrī Kṛṣṇa.

(68) कालियमर्दनप्रसङ्गः = Chaturmukha played Mṛdaṅga, Śrī Hanuman sang well, Śiva supported with proper tāḷa.

(69) कालियमर्दनप्रसङ्गः = Prayers submitted by the wives of Kāliya and Śrī Kṛṣṇa's anugraha to Kāliya and his wives.

(70) कालियमर्दनप्रसङ्गः = Śrī Kṛṣṇa sent out Kāliya from Yamunā and saved that daughter of Sūrya Bhagvān.

(71) कालियमर्दनप्रसङ्गः = Both Sarpa and Garuḍa are the chariots of beds for Śrī Kṛṣṇa. Śrī Kṛṣṇa did anugraha to both of them equally.

(72) सर्गोपसंहारः = Conclusion of the fourth Sarga.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

चतुर्थः सर्गः – Fourth Sarga

Ślokas 1 to 73

यशोदायां कृष्णस्य वात्सल्यम्

Affection of Yaśodā towards Śrī Kṛṣṇa

उद्गच्छत्कबरीप्रसूननिकरां वैराग्यभाग्यप्रियः
सद्गीतात्मयशोऽनुवर्णनपरां ज्ञानानुमोदी हरिः ।
दध्नो निर्मथनोद्यतां समुदितप्रेमाश्रुधारा निज-
प्रेम्णा मन्दमुपाजगाम जननीं भक्तैकवश्यः प्रभुः ॥ १ ॥

हरिः वैराग्यभाग्यप्रियः = Paramātmā Śrī Hari is dear to those having the wealth of renunciation.

ज्ञानानुमोदी ज्ञानप्रियो हरिः = Paramātmā Śrī Hari is dear and fond of the knowledgeable devotees.

भक्तैकवश्यः = Paramātmā Śrī Hari is obedient and is captured by bhaktas only.

मन्दं उपाजगाम जननीं = Śrī Kṛṣṇa after getting up from the bed, slowly approached His mother Yaśodā.

उद्गच्छत्कबरीप्रसूननिकरां सद्गीतात्मयशोऽनुवर्णनपरां दध्नो निर्मथनो-द्यतां समुदितप्रेमाश्रुधारां निजप्रेम्णा

How that Yaśodā was at that time is described.

(1) With the clutter of flowers scattering from her braid,

(2) Who was singing about the glories of Śrī Kṛṣṇa which are sung by the virtuous persons.

(3) Who was engaged in charming curds for giving butter to Him.

(4) Who had tears of joy welling out of her affection for Him.

Note :

(1) Śrī Vādirāja Mahāprabhu here brings to the notice of the devotees that :

वैराग्य – renonciation,

ज्ञानं – knowledge,

भक्ति – devotion – are the three essentials for approaching God and all these three were present in Yaśodā in full measure.

(2) वैराग्यभाग्यप्रियः— Śrī Kṛṣṇa is dear to those who have renunciation about wordly attractions and think of Him always. By His, the author hints to us the points laid down by Śrī Bādarāyaṇa in the first pādā of the third Adhyāya called 'वैराग्यपादः' of साधनाध्यायः ।

अत एव वैराग्यमेव भाग्यम् ऐश्वर्यं येषां ते वैराग्यभाग्याः विरक्ताः इत्यर्थः । तेषां प्रियः कृष्णः उपाजगाम = समीपं अगमत् ।

Because Yaśodā had the wealth of renunciation, Lord Śrī Kṛṣṇa came near to her.

* * *

यशोदाकृतस्तन्यप्राशनम्

Yaśodā fed Śrī Kṛṣṇa with milk

अङ्कोज्झितेन्दुप्रतिमाननं त-
मङ्कं समारोप्य मुहुर्मृजन्ती ।
पङ्कं मनोज्ञाङ्गगतं क्षुधार्त-
शङ्का स्तनक्षीरमपाययत्सा ॥ २ ॥

अङ्कोज्झितः कलङ्करहितः इन्दुश्चन्द्रमा एव प्रतिमा यस्य तदङ्कोज्झितेन्दु-प्रतिमम् आननं यस्य सः तं स्वसमीपमागतं कृष्णम् अङ्कम् उत्सङ्गम् ।

Yaśodā saw Śrī Kṛṣṇa coming near to her and made Him to sit on her lap and His face was similar to the Moon bereft of the dark spot.

समारोप्य अधिरोप्य मनोज्ञाङ्गगतं मनोहरगात्रस्थं पङ्कं क्रीडानिमित्तं कर्दमं मुहुः पुनः पुनः मृजन्ती शोधयन्ती सा यशोदा क्षुधार्तं शङ्कते इति स्तनक्षीरं पाययामास ।

She took the child with all affection and wiped off the mud repeatedly on His beautiful limbs. She suckled Him thinking that He was hungry.

Note :

पङ्कं मुहुः मृजन्ती— Yaśodā removed the mud from the limbs of Śrī Kṛṣṇa very often. This is to emphasise the truth that Śrī Kṛṣṇa had no material connection at all any time of Avatārs, He appears as though He has prakṛti saṁbandha but as a matter of fact, He has no such connection. When Śrī Rāma and Śrī Kṛṣṇa Avatāras were taken, even that body had no prakṛti saṁbandha. Then how the people who had only prākṛta eyes were able to see Him. This was possible only by His अचिन्त्य-ऐश्वर्यशक्तिः – His extra-ordinary and incomprehensible power. To show this, Yaśodā was removing mud very often from His limbs.

Note :

क्षुधार्तशङ्का— Yaśodā doubted about hunger to Him. As laid down in the Ātharvaṇa Upanishad, He is called as 'अनश्नन् अन्यः' He never eats, and there is no hunger for Him at all.

* * *

कृष्णकृतदधिभाण्डभञ्जनम्

Breaking of the pots containing curd by Kṛṣṇa

तदनु दहनवेगादुत्स्रवत्क्षीरलोभान्
मधुजितमपहायाजानती सा जगाम ।
हरिरपि समयार्हां हानिमस्यै प्रदातुं
व्यभजत दधि भाण्डं क्षिप्तपाषाणखण्डः ॥ ३ ॥

तदनु = स्तन्यदानानन्तरं दहनस्य वह्नेर्वेगात् ज्वालालक्षणात् उत्स्रवत् उत्सर्पयत् क्षीरं तस्य लोभात् मधुजितं मधुं जितवानिति तथा तं मधुनामक-दैत्यजेतारं कृष्णं अपहाय त्यक्त्वा ।

Then when Yaśodā was giving milk to the chlid, she noticed the milk kept was surging to the violence of fire underneath and so she rushed there leaving Śrī Kṛṣṇa.

अजानती कृष्णं परमात्मानं अजानती सा यशोदा जगाम ।

Yaśodā left Śrī Kṛṣṇa in the middle and rushed there not knowing that Śrī Kṛṣṇa is Paramātmā. Leaving Śrī Kṛṣṇa she went to save a small quantity of milk.

कृष्णं अपहाय चुल्यां अधिश्रितपयः संरक्षणार्थं ययौ ।

Then Śrī Kṛṣṇa also दधिभाण्डं व्यभजत – broke the pot containing curd. How He did ? Why He did so ?

हरिरपि कृष्णोऽपि समयार्हां स्वसेवां परित्यज्य विषयलोभकारण-कालोचितां हानिम् अनिष्टम् अस्यै यशोदायै प्रदातुं क्षिप्तः भाण्डोपरि विसृष्टः

पाषाणखण्डो येन सः तथोक्तः सन् दधिभाण्डं दध्यमत्रं व्यभजत । पाषाणखण्डं प्रक्षिप्य दधिभाण्डं अभिनदत् इत्यर्थः ।

Paramātmā in order to show disapproval of Him, for the action of Yaśodā, in leaving the most precious article in all the world for all times namely Śrī Kṛṣṇa and showing more care to that milk, broke the vessel containing curd. This He did by throwing a stone at the mud pot and broke the same.

Note :

Śrī Vādirāja Mahān stresses the point here that sevā to Lord Kṛṣṇa is the permanent duty of a devotee and whatever comes on the middle should be neglected however precious it may be. This is because the opportunity to serve Śrī Kṛṣṇa has happened as a result of tapas and anugraha by meditation on crores of births and that it should not be belittled or neglected.

परमात्मा हि अज्ञानवशात् स्वसेवां परित्यज्य विषयसेविनां स्वभक्तानामपि ऐहिकं पारत्रिकमपि नाशयति इति भावः ।

By ignorance, when His devotees forget His sevā and indulges in the wordly attachments, then He destroys, to them to enjoy the worldly and heavenly happiness.

* * *

तस्य आन्तर्यम्

The inner meaning of the action of the Lord

ददौ बिडालाय अनन्यदृष्ट-
स्तदा स्वनीतं नवनीतजातम् ।
क्षिणोति नूनं धनलोभभाजां
धनान्यनर्हत्स्वतिदिश्य देवः ॥ ४ ॥

अनन्यदृष्टः तदा स्वनीतं नवनीतजातं बिडालाय ददौ = Then Śrī Kṛṣṇa without being seen by anyone came out and gave the ball of butter brought by Him to a cat.

धनलोभभाजां धनानि अनर्हत्सु अतिदिश्य देवः नूनं क्षिणोति = The all witnessing Lord destroys indeed the wealth of greedy people by giving it to the underserving ones.

Note:

Śrī Vādirāja Mahān further highlights here :

सः कृष्णः रहो गत्वा जनन्या मात्रा अदृष्टः सन् ।

Śrī Kṛṣṇa went to a secret place and was not seen by the mother Yaśodā.

अनेन स्वसेवाविधुराणां अदृश्यः परमात्मा इति ध्वन्यते ।

By this, it is told that Paramātmā would not be visible to those, who do not serve Him.

देवः सर्वसाक्षी विष्णुः ।

Deva means Śrī Viṣṇu who is a witness of all for all their actions outward and inward and none can escape from Him.

सः लोभभाजां लोभिनां धनानि अनर्हत्सु अयोग्येषु अतिदिश्य दत्वा, नूनं निश्चयेन क्षिणोति नाशयति ।

From the greedy people, He snatches away the wealth and gives to undeserving persons and destroys the wealth. A question may arise as to why Śrī Kṛṣṇa gives them to underserving people. This is because if they are distributed to good devotees, then by that lot virtue would amass to such greedy persons, which should not happen as per moral codes.

Further the common say is :



मधुहा मधुरानाथो द्वारकानायको बली। वृन्दावनान्तः सञ्चारी तुलसीदामभूषणः ॥
स्यमन्तकमणेर्हर्तानिरनारायणात्मकः। कुब्जागन्धानुलिप्ताङ्गो मायी परमपूरुषः ॥
विश्वम्भरस्यास्य हि बन्धनाय दामानि सम्पादयितुं क ईशः ॥ ३-५३ ॥

Who is able to get the necessory ropes for binding
Śrī Kṛṣṇa Mahāprabhū. Even Mahālakṣmī can not.
What can poor Yaśodā do ? She has to run behind Him only.

(Photo Courtesy : ISKCON)

अन्यायेनार्जितं वित्तं अन्यायेन विनश्यति ।

Whatever earned or retained by improper methods should be destroyed by improper and understanding means.

इति वचनात् अनादृतदेवैः लोभेनार्जितं द्रव्यं स्वस्वीया ननु भुक्तं सत्पात्रे वाऽदत्तं विनश्यतीति भावः ।

Hence the wealth retained or earned without caring for Paramātmā and kept in haughtiness and greed should be liquidated by improper distribution.

There is a 'Subhāśita' saying :

दानं भोगो नाशस्त्रेधा हि गतिर्भवति वित्तस्य ।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिः भवति ॥

There are three kinds of destiny to wealth. One by charities and the second by enjoyment and the third by destruction, the wealth is lost. When one fails to give in charities and fails to enjoy with that wealth, there is no other alternative expect to adopt the third one.

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श्रीकृष्णग्रहणम्

Yaśodā tries to catch hold of Śrī Kṛṣṇa

विचारभारार्पितमानसाऽथो
विमर्शलभ्यं तमवेक्ष्य माता ।
अनुव्रजन्त्यस्पृशदप्यगम्यं
परानुयात्रार्जितपुण्यपात्री ॥ ९ ॥

अथो अनन्तरं विचारभारे कृष्णः क्व गतः इति अन्वेषणबाहुल्ये अर्पितं दत्तं मानसं यया सा माता यशोदा विमर्शलभ्यम् अन्वेषणरूपविचार-लभ्यम् ।

Yaśodā brought to her memory about the activities of Śrī Kṛṣṇa to her mind. When Yaśodā started to search for Paramātmā, Śrī Kṛṣṇa started running from there as though He was afraid.

तं कृष्णं अवेक्ष्य दृष्ट्वा अनुव्रजन्ती भयात् धावन्तं कृष्णं गृहीतुं पृष्ठतः गच्छन्ती, अत एव परस्य परमात्मनः कृष्णस्य अनुयात्रया अनुव्रजनेन आर्जितस्य जातस्य पुण्यस्य पात्री योग्या सती अगम्यमपि अयोग्यैः अप्राप्यमपि श्रीकृष्णं अस्पृशात् अग्रहीत् ।

When Śrī Kṛṣṇa started running, Yaśodā also followed Him. By this Yaśodā did good yātrā and therby she became eligible for good tapas. So, she was able to catch hold of Śrī Kṛṣṇa, because He cannot be caught by anyone. He is अगम्य. Only those who do tapas about His mahimās and run behind Him and make their minds always to run after Him, will be able to catch Him and for such devotees only, He will subject Himself so.

In Tātparya Nirṇaya, it is said :

पुनः समीक्ष्य तच्छ्रमं जगाम तत्करग्रहम् ।
प्रभुः स्वभक्तवश्यतां प्रकाशयन्नुपक्रमः ।। १५ ।।

Again the strain and unhappiness on the part of Yaśodā due to exhaustion, Kṛṣṇa voluntarily came under the hold of Yaśodā. This Kṛṣṇa did to establish that He is always bound to His Devotees.

* * *

तस्य आन्तर्यम्

The inner meaning of the action of Śrī Kṛṣṇa

यदीयनाम स्मरतां जनानां
बिभेत्यसह्योऽपि हि दण्डपाणिः ।

अभीषयद्विश्वसृजां वरिष्ठं
गृहीतदण्डा किल नन्दराज्ञी ॥ ६ ॥

असह्यः पापिजनैः सोढुं अशक्यः दण्डः पाणी यस्य सः दण्डपाणिः यमोऽपि यदीयानि यस्य कृष्णस्य सम्बन्धीनि नामानि स्मरतां जनानां सकाशाद् बिभेति ।

Yaśodā wife of Nandagopa held Śrī Kṛṣṇa in one hand. By the other hand, she had a stick in the other hand, and frightened Him.

By doing nāmasmarṇa, the devotees would be exonerated from Yama's daṇḍa, which cannot be won by anybody else. Even such would be afraid of such nāmasmaraṇa of Śrī Kṛṣṇa.

Now Yaśodā without fully understanding Śrī Hari as the creator etc., of the Jagat, and thinking that Śrī Kṛṣṇa as Her son, was trying to frighten Him with the stick. The śabda 'हि' 'Hi' here in this śloka, reminds to the devotees about the śloka in Śrīmad Bhāgavatam.

कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे ।
भव शरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ।
तान्नोपसीदत हरेः गदयाऽभिगुप्तान्नैषां भयं न च वयं प्रभवाम दण्डे ।
इति वचनानि 'हि'शब्दः द्योतयति ।

नन्दराज्ञी नन्दगोपस्य महिषी गृहीतदण्डा सती विश्वसृजां ब्रह्मादीनां वरिष्ठं श्रेष्ठतमं कृष्णं अभीषयत् किल ।

Even that Daṇḍapāṇi, Yama Dharmarāja, is afraid of this Kṛṣṇa, but whereas all are afraid of that Yama. Then what is this daṇḍa in the hands of Yaśodā before Śrī Kṛṣṇa. Śrī Vādirāja Mahān says that it is a mere mockery only.



श्रीकृष्णग्रहणम्

Yaśodā trying to catch hold of Śrī Kṛṣṇa

अजाण्डकोट्याश्रयरोमकूपं
तमात्तकोपा किल नन्दगोपी ।
इयेष बद्धुं न हि रोषरुद्धं
मनो मिनोत्यप्यमरानुभावम् ॥ ७ ॥

यशोदा अजाण्डानां कोटिः तस्याश्रय आधारो रोमकूपः रोम्णां निम्न-भागो यस्य स तथोक्तः । अनेककोटिब्रह्माण्डाश्रयं इत्यर्थः ।

In the hair-hole of Śrī Kṛṣṇa, many many great Brahmāṇḍas are there.

तं कृष्णं बद्धुं इयेष ऐच्छत् किल ।

Yaśodā out of anger wished to tie up such Śrī Kṛṣṇa. This only shows the foolishness on her part.

अमराणां देवानां अनुभावः सामर्थ्यं यस्मात्तमपीति वा । न मिनोति न जानाति न गणयति इत्यर्थः ।

कोपः स्वपरसामर्थ्यविवेकं नाशयति इति भावः ।

The mind with anger will not be able to understand the capacities of the Devatās. The mind will become blind and such as the position of Yaśodā now.

* * *

बन्धनप्रयत्नः

Yaśodā trail and effort to tie Him

कृतागसं तं किल नैव माता
शशाक बद्धुं मम तु प्रतर्कः ।
तदीयरम्योदरमध्यसंस्थ-
विमुक्तशक्त्यैव न बन्ध आसीत् ॥ ८ ॥

Śrī Vādirāja Mahān here gives a splendid explanation as to why Yaśodā was not able to tie up Śrī Kṛṣṇa with the ropes.

माता यशोदा कृतागसं कृतापराधं तं कृष्णं बद्धुं नैव शशाक । शक्ता नैवासीत् । कृष्णसामर्थ्येन बन्धो नासीदिति न ।

Even though Yaśodā was the mother for Śrī Kṛṣṇa still she was unable to tie up Him the offender. She had no such capacity. This is because of great capacity available in Śrī Kṛṣṇa. What is that ?

किन्तु कृष्णस्य विमुक्ताश्रयत्वेन तदुदरस्थितमुक्तवर्गशक्त्या बन्धो नासीदिति मम बुद्धिरित्यर्थः । अन्यथा कृष्णबन्धनेन कृष्णस्य असङ्गत्वेन तदाश्रितमुक्तानामेव बन्धप्राप्त्या तेषां विमुक्तत्वहानेरिति भावः ।

In the beautiful Belly of Lord Śrī Kṛṣṇa, many many muktas reside inside.

Due to the power of those muktas, perhaps Yaśodā was unable to tie up the rope in the Belly of Śrī Kṛṣṇa and like this I infer the situation.

Śrī Vādirāja Mahān by this, brings out the truth that muktas though they are free in all respects, still they reside in the Belly of Śrī Kṛṣṇa and are under His total control.

How can released be tied up again ? This is the ojection raised by that Mahān in this verse.

* * *

न बन्ध आसीत्

Śrī Kṛṣṇa could not be tied up

साशां मुहुः स्वप्रसुवं विधातु-
मीशत्वमध्यात्मगतं मुकुन्दः ।
बन्धं रुणद्धि स्म तदात्तदाम
सन्दर्शयन् स्वात्मनि किंचिदूनम् ॥ ९ ॥

मुकुन्दः कृष्णः स्वं प्रसूत इति स्वप्रसूः तां स्वप्रसुवं स्वमातरम् ।

Śrī Kṛṣṇa is the bestower of Moksha, He was strengthening the desire in her, that in case another rope is brought and attached, then it would be possible to tie up Him. But always Śrī Kṛṣṇa saw that the rope fell short of just two inches in length.

बन्धस्य किञ्चिन्न्यूनतायाम् इतःपरं अन्येन दाम्ना बद्धः भविष्यति इति दामान्तरप्रवृत्तौ साभिलाषां विधातुं ईशत्वमपि कर्तुं अकर्तुं अन्यथाकर्तुं सामर्थ्यरूपं ऐश्वर्यमपि आत्मगतं स्वगतं विधातुं च सामर्थ्याभावे तदात्तसकलदाम्नां किञ्चिन्न्यूनीकरणायोगात् इति भावः ।

Śrī Kṛṣṇa showed to His mother Yaśodā, that He is Sarveśwara. This He said by showing that the ropes fell short of two inches when any number were brought and jointed with one another. Like Śrī Kṛṣṇa prevented from being tied up.

Bhāgavatam states :

"द्व्यङ्गुलोनमभूत्तेन सन्दधेऽन्यच्च गोपिका ।
तदपि द्व्यङ्गुलं न्यूनं"

इत्यस्य तात्पर्यकथनार्थं अयं श्लोकः ।

* * *

द्व्यङ्गुलोनमभूत्तदा – प्रणयाख्यरज्वा श्रीकृष्णबन्धनम्

The rope to tie Him, fell short of two inches,
Śrī Kṛṣṇa in finally tied up by the ropes of ' Omkāra'.

सुतो न मेऽयं हरिरेव साक्षा-
दिति प्रबोधेऽङ्कुरिते पुरन्ध्री ।
बबन्ध नन्दस्य बलानुजं तं
बुधैर्निबद्धं प्रणयाख्यरज्ज्वा ॥ १० ॥

नन्दस्य पुरन्ध्री पुरं पोष्यवर्गं धत्त इति पुरन्ध्री कुटुम्बिनी अयं शिशुरपि विस्मापनशक्तियुक्तः कृष्णः मे सुतो न भवति । किन्तु साक्षात् हरिरेवेति प्रबोधे सम्यग्ज्ञानेऽङ्कुरिते जाते सति बुधैः ज्ञानिभिः प्रणयाख्यरज्ज्वा माहात्म्य-ज्ञानपूर्वकप्रेमदाम्ना निबद्धं सङ्गतं बलानुजं बलभद्रानुजं कृष्णं बबन्ध ।

When Yaśodā totally failed in her attempts to tie up, Śrī Kṛṣṇa with the ropes, she felt that Śrī Kṛṣṇa was not her actual son, Yaśodā felt that Śrī Kṛṣṇa is directly Paramātmā Śrī Hari, who is the all controller and Master of all.

When such knowledge was reached by Yaśodā, then naturally Śrī Kṛṣṇa who is the younger brother of Balarāma would be bound voluntarily by the devotion of such sātwic souls. So Yaśodā was able to tie up Him easily. The principle is that, that God can be tied up only by Bhakti, but not by another means.

ज्ञानिलभ्यः परमात्मा इति ध्वनितः अर्थः ।

* * *

उलूखले कृष्णबन्धनम्

Śrī Kṛṣṇa tied up with mortar

असाध्यभागस्थितदुग्धचौर्ये
विशारदं तं विनिबध्य माता ।
उलूखलस्यापि बबन्ध मध्यं
सहायभूतस्य तदीयकार्ये ॥ ११ ॥

माता यशोदा असाध्यभागे अलभ्यभागे स्थितस्य दुग्धस्य चौर्ये विशारदं प्रौढं तं कृष्णं निबध्य तदीयकार्ये कृष्णसम्बन्धिचौर्यकार्ये, सहाय-भूतस्य उलूखलमारुह्योपरिस्थितदुग्धस्य चोरितत्वादिति भावः ।

Śrī Kṛṣṇa stole away milk, butter etc., which were kept in the places which were not easily approachable. But Śrī Kṛṣṇa with great intellengence took them away easily.

Such Śrī Kṛṣṇa was tied up by Yaśodā by a rope and that rope was tied up to a wooden mortar strongly.

उलूखलस्यापि मध्यं बबन्ध ।

Such action done by Yaśodā was very conducive and proper to Śrī Kṛṣṇa, for His future activities. It only helped Him.

कृष्णं निबध्यावशिष्टदामोलूखलमध्ये अनुसन्धितवतीत्यर्थः ।

* * *

यमलार्जुनभञ्जनम्

Kṛṣṇa breaking the two Arjuna trees

अनाहि यः कार्यवशाज्जनन्या
शनैरसौ साकमुलूखलेन ।
विधाय घृष्टं स्वकयोरनिष्ट-
मभीप्सितं दातुमिव प्रतस्थे ॥ १२ ॥

यः जनन्या मात्रा कार्यवशात् भाविकार्यपेक्षया अनाहि अबध्यत ।

Yaśodā was engaged elsewhere in doing some job and was interested in that.

असौ कृष्णः स्वकयोः स्वभक्तयोः नलकूबरमणिग्रीवयोः अनिष्टं दुरितं उलूखले अवहननं कृत्वा, घृष्टं सम्यक् चूर्णितं विधाय, अभीप्सितं इष्टं दातुमिव उलूखलेन साकं शनैः प्रतस्थे ।

At that time, pulled the mortor which was following behind Him and came to the place where His devotees Naḷakubara and Maṇigrīva were there. Śrī Kṛṣṇa wished to remove their undesired results and wished to bestow the desired results to them.

कृष्णपादसङ्गत्युलूखलसङ्गेन तयोः पापनाशात् तत्पापस्य उलूखलघृष्टत्वोत्प्रेक्षा ॥ १२ ॥

Due to the contact and touch of the wooden mortor which has contact with Śrī Kṛṣṇa's pādas. by that touch, they were exonerated from all sins.

* * *

यमलार्जुनभञ्जनम्

Kṛṣṇa breaking the two Arjuna trees

असज्जनेष्वाचरितोग्रशिक्षां
स्वभक्तपुञ्जेषु कृतां च रक्षाम् ।
नभस्यथो गातुमुभौ चिकीर्ष-
न्विपाटयामास स पादपौ द्वौ ॥ १३ ॥

अथो अनन्तरं सः कृष्णः असज्जनेषु दुर्जनेषु आचरितां कृतां उग्रशिक्षां तीक्ष्णदण्डं स्वभक्तपुञ्जेषु कृतां रक्षां च नभसि गगने गातुं गानं कर्तुं उभौ शिक्षागाने एकं रक्षागाने अपरं इत्युभौ गायकौ चिकीर्षन्निव ।

Then Śrī Kṛṣṇa uprooted both those Arjuna trees. This is looked as though with the desire of making the two sing in the sky respectively about the cruel punishment meted out to the two wicked ones.

उभौ इत्यनेन दुष्टशिक्षायाः भक्तरक्षायाश्च प्रत्येकमिति बहुलत्वेन एकेन गातुं अशक्यत्वं ध्वन्यते ।

These two also remind about the protection made in respect of the groups of His devotees viz, The two sons of Kubera - Nakakum̐bara and Maṇigrīva.

यमलार्जुनभञ्जनेनापि तदाश्रितासुरशिक्षा नलकूबरमणिग्रीवयोः रक्षा च कृतेति द्योत्यते । अनेन अनयोः वृक्षयोः स्वभक्तव्यतिरिक्तौ शिक्षायोग्यौ द्वौ असुरौ तिष्ठत इति सूच्यते ।

In Tātparya Nirṇaya 13-22 it is seen

धुनिश्चमुश्च तौ तरू समाश्रितौ निषूदितौ ।
तरुभङ्गतोऽमुना तरू च शापसम्भवौ ॥ २२ ॥

Those asuras 'Dhuni' and 'Chamu' had entered those twin Arjuna trees. Since Śrī Kṛṣṇa uprooted the two trees from the roots, these two asuras were killed.

13-23 to 24 :

धनेष पुत्रकौ द्रुतं तरुत्वमाप्नुतां त्विति ।
ततो हि तौ निजां तनुं हरेः प्रसादतः शुभौ ॥

The two sons of Kubera, had the curse of Nārada earlier and by the prasāda of Śrī Kṛṣṇa they were exonerated now, from the position of Arjuna trees.

* * *

यमलार्जुनभञ्जनम्

Kṛṣṇa breaking the two Arjuna trees

स्वभृत्यभीमानुजमद्वितीयं
प्रियं विधित्सुर्दययेव देवः ।
स भूरुहावर्जुनसंज्ञितौ तौ
बभञ्ज कञ्जायतमञ्जुनेत्रः ॥१४॥

Śrī Vādirāja Mahān gives an explanation as to why the two Arjuna trees were uprooted by Lord Śrī Kṛṣṇa. This brings the prameya about the affection of Lord Śrī Kṛṣṇa towards Śrī Bhīmasena and then towards Arjuna.

स देवः क्रीडादिगुणविशिष्टः श्रीकृष्णः स्वभृत्यस्य भीमस्य भीमसेनस्य अनुजः स्वभृत्यश्चासौ भीमानुजश्चेत्युभयत्रापि स्वभृत्यपदस्य सम्बन्धः ।

When the Arjuna trees stood, Śrī Kṛṣṇa thought that there are more persons in the world existing with the name Arjuna and are popular, to out beat His best Ekānta Bhakta servant Śrī Bhīmasena's younger brother Arjuna.

अद्वितीयं न विद्यते द्वितीयः अर्जुनः यस्य इति अद्वितीयः । तं अर्जुनान्तररहितं इत्यर्थः । अर्जुनाभिधे ययोः अनयोः सत्त्वे, तस्य सद्वितीयत्वं स्यात् इति शङ्कयेति भावः ।

Śrī Kṛṣṇa thought even by name as Arjuna there should not be another to compete with Arjuna, His devotee. So Śrī Kṛṣṇa uprooted those two Arjuna trees.

* * *

यमलार्जुनभञ्जनम्

Kṛṣṇa breaking the two Arjuna trees

तदङ्गबन्धप्रतिबन्धपुण्य-
बलेन सिद्धौ तत उत्थितौ द्वौ ।
प्रशंस्य वृन्दावनवल्लभं तं
तदेयतुस्तन्मनसौ स्वलोकम् ॥ १९ ॥

तदङ्गे = कृष्णाङ्गे यः बन्धः मातृकृतः तस्य प्रतिबन्धेन तत्सहबद्धः उलूखलप्रतिरोधजन्यप्रतिबन्धेन । अनेन कृष्णस्य बन्धाभावप्रतिपादनं द्योत्यते ।

Mother Yaśodā tied up Śrī Kṛṣṇa to the mortar. With that He proceeded further. By this it is seen that Śrī Kṛṣṇa was not prevented as a fact, by binding with the mortar.

जातं यत्पुण्यं तस्य बलेन कृष्णस्य नित्यमुक्तत्वेन प्रकृतिबन्धराहित्यं वदतः महत् पुण्यं जायते इति भावः ।

Great virtue is amassed and by its strength, that is Lord Śrī Kṛṣṇa is always released and never at any point of time, He had

connection with Prakṛti, and by telling Him, and understanding this Bhagavat Tatwa, large virtue is amassed and gathered to the devotee.

सामर्थ्येन सिद्धौ = ज्ञानादिसम्पन्नौ द्वौ = नलकूबरमणिग्रीवौ ।

Then those two sons of Kubera, namely 'Nalakūbara' and 'Maṇigrīva' both attained proper knowledge about Śrī Kṛṣṇa, as per their status.

ततः भग्नार्जुनवृक्षाभ्यां उत्थितौ वृक्षशरीरं त्यक्त्वा, स्वरूपेण आगतौ वृन्दावनवल्लभं = वृन्दावनपतिं तं कृष्णं प्रशंस्य = स्तुत्वा ।

Then when the two Arjuna trees were uprooted, from them the two sons of Kubera got up, having got rid off the birth as trees and attained their real swarūpa, and did extol the Master of Bṛndāvan, Śrī Kṛṣṇa.

By calling as वृन्दावनपतिं – it is indicated that Śrī Kṛṣṇa in the near future would be proceeding to Bṛndāvan, from this place. अनेन भविष्यत्-वृन्दावनगमनं सूच्यते ।

तस्मिन् कृष्णो मनः ययोः तौ तन्मनसौ तत्स्मरणयुक्तावित्यर्थः । तादृशौ सन्तौ स्वलोकमीयतुः = ययतुः ।

Those two had their minds in Śrī Kṛṣṇa always and with that rememberance of Śrī Kṛṣṇa always in their minds, they left to their proper destiny to the Heavens.

Note :

तं कृष्णं प्रशंस्य— They praised Śrī Kṛṣṇa – How ? It is worth to recite by all devotees every day.

कृष्ण कृष्ण महायोगिन् त्वमाद्यः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणाः विदुः ॥

त्वमेकः सर्वभूतानां देहस्वात्मेन्द्रियेश्वरः ।
त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥

त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी ।
त्वमेव पुरुषः अध्यक्षः सर्वक्षेत्रविकारवित् ॥

These three ślokas brings almost all the tenets of vedāntic philosophy about Paramātmā. It establishes that Paramātmā Śrī Kṛṣṇa, is the most supreme Purusha and there is none above Him. He is the Master of all indriyas. He is the creator of all the Universe. He is called as 'Kāla'. He is Bhagavān. He is the Master. He is always indestructible. He is always not to be seen. He is Mahat. He has no connection even by an iota with prakṛti. He is too subtle. He is subtler than Mahālakshmī. He is the person who makes all to expand or transform and creation is done, without Himself undergoing any sort of Vikāra at all. Many many sūtras, and upanishads have all been brought out in these three ślokas, in the mouth of those sons of Kubera, by Lord Śrī Vedavyāsa in Śrīmad Bhāgavatam.

Finally, they pray before Lord Śrī Kṛṣṇa and the concerned verse is given below which **should be taken a pledge by one and all.** Then the conqureing of indriyas will be easy. The explanation and elucidation of 'मत्परः' as found in the Gītā verse 2-71 is given by this glorious verse.

वाणी गुणानुकथने (१) श्रवणौ कथायां (२)
हस्तौ च कर्मसु (३) मनः तव पादयोः नः ।
स्मृत्यां (४), शिरस्तव निवास जगत्प्रणामे (५)
दृष्टिः सतां दर्शने (६) अस्तु भवत् तनूनाम् ।

Let,

(1) Our speech be employed (here after) in recounting Your (Śrī Kṛṣṇa's) excellences.

(2) Our ears in hearing Your stories.

(3) Our hands in doing Your work,

(4) Our mind in the thought of Your Pādas,

(5) Our head is bowing to the world, Your own abode, and

(6) Our sight in beholding saints, Your (very) embodiments,

This was the submission by the two sons of Kubera to Lord Śrī Kṛṣṇa which each one of us should always bear in our hearts.



वृन्दावनगमनसङ्कल्पः

Resolution by Śrī Kṛṣṇa for proceeding to Bṛndāvan

बृहद्वने स्वस्य हि सन्निधाना-
न्महापुरी साम्यमुपेयुषीत्थम् ।
वनप्रियोऽसौ चकमे रमेशो
मनोज्ञवृन्दावन एव वासम् ॥ १६ ॥

बृहत्वनं इति नन्दव्रजस्य नाम ।

For Nandagopa's Gokula is called also as 'Bṛhat vana'.

तस्मिन् इत्थं उक्तप्रकारेण जनसम्पत्तिभिः पूर्यते इति पुरी महती च सा पुरी चेति महापुरी पत्तनं तस्याः साम्यं सादृश्यं उपेयुषि गच्छति सति वनं प्रियो यस्य असौ वनप्रियः रमेशः कृष्णः, मनोज्ञवृन्दावने मनोज्ञं यद्वृन्दावनं तस्मिन्नेव वासं = निवासम् ।

This is due to the presence of Lord Śrī Kṛṣṇa there.

But Śrī Kṛṣṇa is very much fond of Vana. So He resided at the wonderful and beautiful place called 'Bṛndāvana' which is

little way from Gokula. वनप्रियः also means वनं समूहं Śrī Kṛṣṇa is very fond of the groups of sātwic souls.

* * *

विरोधिदैतेयपराभवेन
स्थिरेह नोत्थास्यति बन्धुतेयम् ।
इति प्रभुः स्वप्रियसाध्वसाय
वृकाननेकांश्च ससर्ज रोम्णः ॥ १७॥

विरोधिनः दैतेयाः दैत्याः तेषां पराभवेन पराजयेन इह बृहद्वने स्थिरा सुस्थिरा बन्धुता बन्धुवर्गः ग्रामजनबन्धुभ्यस्तलिति तल्प्रत्ययः इतः अन्यत्र गन्तुं नोत्थास्यति ।

Nanda Gopa and all relatives did not wish to leave that Gokula, because all the enemies of them were defeated there. So they had no difficulty and were living happily and made up their minds not to move more even an inch from there.

स्वबन्धूनां भयोत्पादनार्थं रोम्णः रोमकूपेभ्यः जात्येकवचनम् । अनेकान् वृकान् कोकमृगान् ससर्ज सृष्टवान् ।

At that time, Lord Śrī Kṛṣṇa, in order to move to Bṛndāvan from there and to create fear in the minds of those relatives there, created many wolves from His pores of hairs.

Tātparya Nirṇaya states :

बृन्दावनमियासुः सन्नन्दसूनुर्बृहद्वने ।
ससर्ज रोमकूपेभ्यो वृकान् व्याघ्रसमान् बले ॥ १३-२६ ॥

Kṛṣṇa wanted to go to Bṛndāvana. So He created from His hairs pores many wolves which were equal in strength to that of tigers.

अनेककोटिसङ्घैस्तैः पीड्यमाना व्रजालयाः ।
ययुर्वृन्दावनं नित्यानन्दमादाय नन्दजम् ॥ १३-२७ ॥

Since crores of those wolves which were very fierceful were disturbing them they all left 'Bṛhatvana' (Gokula) and proceeded towards Bṛndāvana along with Lord Śrī Kṛṣṇa.

* * *

इह स्वकीयान्निहतान्निशम्य
न मां व्रजस्थं प्रति यान्ति दैत्याः ।
स इत्थमालोच्य विभुः स्वकीया-
न्ययुङ्क्त वृन्दावनमेव गन्तुम् ॥ १८ ॥

Śrī Vādirāja Mahān gives reason and justification for such action on His part, in Him, in seeing that they all move to Bṛndāvana from Gokula. Why ?

दैत्याः इह व्रजे स्वकीयान्निहतान्निशम्य श्रुत्वा व्रजस्थं मां प्रति न यान्ति ।

All the daityas of Kaṁsa, like Putanā, Śakaṭāsura, Tṛṇāvarta and others have all been killed at Gokula. Seeing this and hearing this, no devil / demon will enter gokula. The purpose of the Avatār of Śrī Kṛṣṇa is to eliminate the devils, demons and evil doers and that is fulfilled. So He moved away from Gokula.

स्वेषां पराजयहेतुस्थानत्वात् इति भावः । सः विभुः कृष्णः इत्थं आलोच्य विचार्य स्वकीयान् नन्दादीन् बृन्दावनं गन्तुमेव न्ययुङ्क्त न्ययोजयत् ।

Like this, Śrī Kṛṣṇa taught in His mind and made His followers Nandagopa and others to proceed to Bṛndāvana and persuaded them to do so.

* * *

भारान्स्वानधिरोप्य चारुशकटश्रेण्यामरण्यालया
गोपा गोधनवृद्धमुग्धललनाबालादिभिः संयुताः ।

वीणावेणुमृदङ्गशृङ्गनिनदैः सम्पूरिताशाः शनैः
रामश्रीरमणाश्रयाः प्रतिययुः वृन्दावनं पावनम् ॥ १९ ॥

गोधनं गोरूपधनं वृद्धाः वयोवृद्धाः मुग्धललनाः मनोहरस्त्रियः बालाः बालकाः ते एव आदयः येषां ते गोधनवृद्धमुग्धललनाबालादयः तैः संयताः रामो बलभद्रः श्रीरमणः श्रीकृष्णः तावाश्रयौ येषां ते तथोक्ताः अरण्यालया वनौकसः गोपाः स्वान् भारान् चारुशकटश्रेण्यां चारूणि मनोहराणि च शकटानि तेषां श्रेणी समूहः तस्याम् ।

For those Gopālakas, that forest itself is like Temple. They boarded the carts in rows and loaded their respective articles packed. Plenty of cows were there. There were old, beautiful women, children, girls etc., and all proceeded towards Bṛndā-vana.

ततं वीणादिकं वाद्यमानद्धं मुरजादिकम् । वंशादिकं तु सुषिरं इत्यमरः ।

They also carried with them, Vīṇā, Flutes, Mṛdaṅgas, Sṛṅga and Go-mukha vādyas, which were all of auspicious nature. All the directions were surrounded by such instruments and people and slowly they followed Balarāma and Lord Śrī Kṛṣṇa and migrated to the pure Bṛndāvana.

* * *

जृम्भच्चम्पकगुम्फितोच्चकबरीभाराश्लत्कञ्चुकाः
सिञ्जन्मञ्जुलभूरिभूषणधरा गोप्यः समाप्य क्रियाः ।
कृष्णस्याद्भुतकर्म रामचरितैः साकं जगुः कृत्स्नशः
स्वाभीष्टास्युचितस्थलीगतिमिव प्रेक्ष्य प्रहृष्टाः पथि ॥ २० ॥

धरन्तीति सिञ्जन्मञ्जुलभूरिभूषणधराः गोप्यः व्रजाङ्गनाः क्रियाः गृह-कार्याणि समाप्य, स्वाभीष्टस्य वृन्दावने करिष्यमाणरासक्रीडालक्षणस्याप्तिः प्राप्तिः तस्याः उचिता योग्या स्थली तस्याः गतिं गमनं प्रेक्ष्येव प्रहृष्टाः सत्यः

पथि मार्गे कृत्स्नशः साकल्येन कृष्णस्याद्भुतकर्म आश्चर्यव्यापारं रामचरितैः बलरामचरितैः साकं जगुः ।

The Gopikā women had plenty of flowers – champaka and others – which have been fully blossmed in their heads. They had long hairs of beauty and due to the weight of their lofty braids, they were waving in their bodies. They had plenty of tingling delightful ornaments and decorated silver chains round their legs. They completed their household duties and routine properly and had their minds fully satisfied.

Those gopikā strīs sang in joy the wonderful deeds of Lord Śrī Kṛṣṇa in full along with the episodes of Balarāma. They looked upon the journey from Gokula to Bṛndāvana as one suitable for their would be rāsakrīḍā cherished by them.

* * *

गवां खुरैर्गोपपदैरनोभिः
समुत्थधूली सवितुः करौघम् ।
रुरोध दूरे किल तां स्वमूर्ध्नि
स एव वोढुं ध्रुवमुन्निनाय ॥ २१ ॥

धेनूनां खुरैः गोपानां पदैः चरणैः अनोभिः शकटैः समुत्थधूली उद्गत-रेणुः सवितुः सूर्यस्य करौघं किरणसमूहं दूरे रुरोध किल ।

While all they moved from Gokula, to Bṛndāvana, the cloud of dust raised by the hoofs of cows and by the feet of herdsmen and the carts prevented the mass of Sun's hands (rays of the SUN) at a distance. That means, the dust raised was so large and thick that the rays of the SUN could not enter inside.

स एव सूर्य एव स्वमूर्धनि स्वशिरसि तां धूलि वोढुं ध्रुवं स्वकिरण-मुन्निनाय ।

This looked as though the SUN was stretching his hands down, to collect the dust and to place them on his head. This is so because,

विष्णुवैष्णवगोपादरजसः परमपावनत्वाच्छिरसा धर्तुं रजःसम्बन्धिस्वकिरणं स्वयमेवोन्निनायेव । अनेन गोगोपानां ऋषिदेवप्रवरत्वेन देवमान्यत्वं ध्वन्यते ।

The gopikās, gopalakās and cows etc., were all highly devoted to Śrī Kṛṣṇa and so Sūrya wished to place with reverence the dust particles of Śrī Kṛṣṇa's lotus Pādas as well as His devotees also, on his head. By this, it is also shown that those gopālakas and others were great devatās, ṛshis etc.



पुष्पैर्वृक्षगणा मनोज्ञवचनैः कीराः स्वरैः कोकिला
नृत्तैः केकिवरा गजाश्व गतिभिः शैलाः स्रवन्निर्झरैः ।
सुच्छायैर्मणिकुट्टिमस्थलचयैः सा भूर्मृगा वीक्षणै-
स्तद्वृन्दावनमच्युतार्हभवनं नूनं तदा तेनिरे ॥ २२ ॥

Śrī Vādirāja Mahān here describes as to how the natural resources of Bṛndāvana, made comfortable for the stay of Lord Śrī Kṛṣṇa.

वृक्षगणाः पुष्पैः प्रसूनैः कीराः = Trees were with plenty of flowers.

शुकाः मनोज्ञवचनैः = Parrots and other birds were doing attractive speeches.

कोकिलाः पिकाः सुस्वरैः = Cuckoos were creating their sweet voices.

मयूरश्रेष्ठाः नृत्यैः = Peacocks of eminent nature were dancing.

गजाः गतिभिः = the elephants were walking with their gait.

मन्दगमनैः शैलाः पर्वताः स्रवन्निर्झरैः – वारिप्रवाहाः तैः = the hills were there with splendid water falls.

मृगाः हरिणाः ईक्षणैः अवलोकनैः सा भूः वृन्दावनभूमिः सुनिबिडा छाया येषां तैः = They were plenty of shades by big trees created.

The Earth was embedded with valuable and precious ratnas and other stones,

Deer and other animals were looking with good look at the people.

तदा कृष्णागमनकाले तद् वृन्दावनम् अच्युतार्हभवनं कृष्णयोग्यमन्दिरं नूनं तेनिरे चक्रिरे ।

Like at the time of arrival of Lord Śrī Kṛṣṇa to Bṛndāvana all the natural sources looked very conducive and attrative as a sevā to that Great Lord.

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सलब्धजन्मा मधुराख्यपुर्यां
व्रजेऽभिवृद्धः कतिचिद्दिनानि ।
उपेत्य वृन्दावनमेष कृष्ण-
स्त्रिधामतां दर्शयतीव देवः ॥ २३ ॥

Śrī Vādirāja Mahān here describes and justifies the name for Lord Śrī Kṛṣṇa as 'Tridhāma'.

स कृष्णः मधुराख्यपुर्यां मधुरापत्तने लब्धजन्मा प्राप्तप्रादुर्भावः अनन्तरं व्रजे गोकुले कतिचित् दिनानि केषुचित् दिवसेषु । अभिवृद्धः सन् इदानीं वृन्दावनं उपेत्य, त्रिधामतां त्रीणि धामानि स्थानानि यस्य स त्रिधामा तस्य भावस्त्रिधामता तां दर्शयतीव । 'त्रिधामा करुणाकरः' इति स्मृतेः ।

Śrī Kṛṣṇa is known as 'Tridhāma' which means having three places of dwelling viz. (1) Vaikuṇṭa, (2) Satyaloka, (3) Śwetadwīpa.

In order to confirm that name, Śrī Kṛṣṇa while He took avatār on the Earth, had three places of residence. To start with He took avatār at (i) Mathurāpuri, (ii) Gokula, He stayed for months, (iii) then He shifted to Bṛndāvana.

अनन्तासन-श्वेतद्वीप-वैकुण्ठाख्य-त्रिधामस्थितत्वेन मधुरादित्रिधाम-स्थितत्वरूपनिमित्तं उत्प्रेक्षत इति विभावनोत्प्रेक्षणयोः संसृष्टिरलङ्कारः ।

Śrīmad Āchārya says in Bhāgavat Tātparya as 2-6-19 :

"अनन्तासन-वैकुण्ठ-नारायणपुराणि तु ।
त्रीणि धामानि वै विष्णोः" इति ब्रह्माण्डे ॥

* * *

फलैः प्रसूनैः पयसा तृणेन
विधाय गोगोपनिकायरक्षाम् ।
वनं स्वनामानुगुणं बभाज
हरौ प्रसन्ने किमिहास्त्यसाध्यम् ॥ २४ ॥

वृन्दावनं फलैः प्रसूनैः कुसुमैः पयसा जलेन तृणेन यवसेन गावो गोपाः तेषां निकायस्य रक्षां विधाय स्वनाम स्वस्य वृन्दावनमिति नामधेयम् अनुगुणं वृन्दं समूहं अवति रक्षति अनुरूपं बभाज भेजे ।

Fruits, flowers, water grass etc., have all been protected by Śrī Kṛṣṇa in Bṛndāvana. This He did in a fitting manner to His name. He is called as 'Nanda Nandana'. (that is Nanda gopa's son) He protected Nandana vana well.

हरौ कृष्णे प्रसन्ने सति इह लोके असाध्यं अलभ्यं किमस्ति सर्वं सुलभं इत्यर्थः ।

When Lord Śrī Kṛṣṇa is pleased. what is the Jagat or anywhere that cannot be done or fulfilled. Everything and anything can be done and completed easily is the inner meaning.

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ततः स गोरूपधरैर्नियुद्धय-
श्चचार चारूपलमुत्क्षिपंश्च ।
वनेऽनुशिक्षन्निव वत्सदैत्य-
रणं तथोत्क्षेपणमेव तन्वाः ॥ २५ ॥

ततः वृन्दावनप्रवेशानन्तरं सः कृष्णः वत्सदैत्यरणं भविष्यत् वत्सासुरयुद्धं शिक्षन्निव गोरूपधरैः वत्सरूपधरैः गोपालपुत्रैः सह नियुद्धयन् तथा अस्य वत्सासुरस्य तन्वाः शरीरस्य उत्क्षेपणं उपरिप्रक्षेपं शिक्षन्निव अभ्यसन्निव उपलं पाषाणं चारु सम्यक् उत्क्षिपंश्च वने वृन्दावने चचार ।

Śrī Kṛṣṇa entered Bṛndāvana and played with equal aged friends and boys. 'Cows and calves play' was played by Śrī Kṛṣṇa. Śrī Kṛṣṇa had muscular fight with them.

It appeared as though Śrī Kṛṣṇa was talking a trail for the future battle with Vatsāsura. Śrī Kṛṣṇa lifted the boys and threw the stones on the trees and various other sportive games.

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प्लवङ्गवेषैरनुगैः समेतः स सेतुबन्धादिविहारशीलः ।
चरन्नरण्ये रघुरामरूपं स्वकीयमाज्ञापयति स्म देवः ॥ २६ ॥

प्लवङ्गवेषैः कपिवेषैः अनुगैः भृत्यैः गोपैः समेतः सेतुबन्धः आवालबन्धः आदिः यस्य स सेतुबन्धादिः विहार एव शीलं स्वभावो यस्य स तथोक्तः ।

Śrī Kṛṣṇa played with the little gopālaka boys who were having the dress like that of monkeys. On the banks of Yamunā

river Śrī Kṛṣṇa was playing by creating small small bridges on the sands.

अरण्ये वने चरन् स देवः कृष्णः रघुरामरूपं रघुकुलोत्पन्नत्वात् रघुश्चासौ रामश्चेति रघुरामः तस्य रूपं स्वीयं आज्ञापयति स्म ।

On seeing this play of Śrī Kṛṣṇa it reminds of the past when Raghurāma built 'Setu – bridge' on the Southern Sea to reach Laṅkā. By building bridge now, on the shores of Yamunā, Śrī Kṛṣṇa confirms that He was earlier Raghurāma.

कपिवेषधारिगोपैः अनुगतत्वात् सेतुकरणात् अरण्ये सञ्चरणात् अहमेव 'रघुराम' इति प्रकटयामास इत्यर्थः ।

This is the beauty on which Śrī Vādirāja Mahān describes the līlās of Śrī Kṛṣṇa, and at the same time, teaching that He is Rāma. There is absolutely no difference between Rāma and Kṛṣṇa.



सहानुगैर्गाः किल चारयन्तं
खलोऽभ्यगात्तं पशुवेषधारी ।
अहं महान्तं प्रतियास्यतोऽस्य
पशुत्वमाजानजमेव मन्ये ॥२७॥

Śrī Vādirāja Mahān here justifies the asura who came to fight with Śrī Kṛṣṇa in the form of a paśu, but as an human being.

अनुगैः भृत्यैः गोपालैः सह गाः धेनूश्चारयन्तं तृणजलोपेतप्रदेशेषु सञ्चारयन्तं कृष्णं पशुवेषधारी वत्सवेषधारी खलः असुरः अभ्यगात् किल ।

That asura came as 'Pāśu' but not as an human being.

Śrī Vādirāja Mahān justifies this, because a person who comes to battle with Śrī Kṛṣṇa, will be so ignorant and cannot

be an human being and he will be only a ' Paśu' and so that form by which the asura came was justified.

अहम् अयं न पशुवेषधारी किन्तु महान्तं अतिसमर्थं कृष्णं प्रतियास्यतो युद्धार्थं आगच्छतः अस्य दैत्यस्य पशुत्वं स्वपरसामर्थ्यविवेकशून्यत्वलक्षण-पशुत्वं आजानजं जननमारभ्यजातं सहजं मन्ये ।

This shows that the asura is totally a viveka-śūnya and had no common sense at all.

Śrīmad Āchārya says in 'Kṛṣṇāmṛta Mahārṇava' as :

ते नराः पशवो लोके किं तेषां जीवने फलम् ।
यैर्न लब्ध्वा हरेर्दीक्षा नार्चितो वा जनार्दनः ॥

Those human beings in the Jagat are called as Paśus only, when they have no devotion to Śrī Hari and fail to worship Janārdana. There is no use of their living in the world also and is a sheer waste. They are Paśus in the form of human beings.

* * *

तद्वृन्दावनभूगणं पदरुचा प्रागङ्कयन् सोऽसकृत्
पश्चात्तद्रुमरुद्गणं च वरयन् कुर्वन्निवान्तर्वनम् ।
सद्भास्वद्व्रणशोभि लेखसवयो हृद्योगणौ चाश्रयन्
लक्ष्मीशोऽनुकरोति तत्र विचरन् शार्दूलविक्रीडितम् ॥ २८ ॥

तत्र वृन्दावने विचरन् लक्ष्मीशः कृष्णः शार्दूलविक्रीडितं वत्सासुरवधे व्याघ्रव्यापारं अनुकरोति ।

Paramātmā Śrī Kṛṣṇa who was coming round in the forest, killed the asura by name 'Vaṭsāsura' who came in the form of paśu and thereby did the job like that of a tiger.

A great Tiger by its fearless travel in the forest at all places, leaves behind its foot-prints. Then the tiger enjoys the

blow of the air in the forest and kills many animals as per its desire.

Like that, Paramātmā Śrī Krṣṇa who is the Husband of Mahālakshmī, travelled in that Bṛndāvan at all places and left His foot-prints everywhere. Then Śrī Krṣṇa enjoyed the blow of tender air there. Then by His splendour, He made the Bṛndāvan to shine with all splendour. He was shining in the hearts, of Devatās and friends. He did the activities like killing of Vatsāsura and was travelling in the forest.

अत्र कृष्णपादारविन्दसमीपे मन्दमारुतो वातीत्यर्थः ।

पुनः किं कुर्वन् पदरुचा अन्तर्वनं वनमध्यं सद्भास्वद्व्रणशोभि सत्सूर्यसमूहशालि कुर्वन्निव कृष्णपादस्य कोटिसूर्यसदृशकान्तियुक्तत्वात् इति भावः ।

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उदक्षिपत्तं हरिरात्मदोर्भ्या-
मधः पपाताशु स वत्सदैत्यः ।
व्रजाधिनाथस्य स एष धर्मो
गृहीतमायस्य च तस्य पातः ॥ २९ ॥

हरिः तं दैत्यं आत्मदोर्भ्यां स्वहस्ताभ्यां गृहीत्वा, उदक्षिपत् ।

Śrī Hari caught hold of that daitya Vatsāsura by His two hands and threw him far away.

उपरि कपित्थवृक्षाग्रे चिक्षेप । सः वत्सदैत्यः आशु अधः पपात ।

That daitya was thrown at the top of the tree and he fell down on the Earth from the top. Then he died also.

Such an act by Śrī Krṣṇa is most dhārmic only because that asura was a māyāvi and a bad person who was eating the cows

in the disguise of a cow. Parmātmā is the protector and Master of cows.

This act has to be understood as an extension of Vedāntic philosophy.

(1) Vatsāsura came as a cow but an asura by nature.

(2) He acted as though he was friendly and partial to cows.

(3) He ate the cows and killed them.

(4) He was a total conceited daitya.

(1) Māyavādins also act as showing respect to गो – Vedas.

(2) Māyavādins also do Veda-adhyayana and mingle and act as partial to Vedas.

(3) They ate the Vedas which means they eat the correct meanings to them.

(4) Māyavādins are also totally conceited by entering Vedas inside and destroy the same.

गृहीतमायस्य गृहीतच्छद्मनः वत्सासुरस्याधःपातोऽपि धर्मो युक्तः । ऊर्ध्वगतिसाधके हरौ विद्यमानेऽपि दातुरेव विरोधकृतां दैत्यानां अधःपात एवेति भावः ।

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स पातयामास पतन्कपित्थ-
फलानि लोलद्रुमसञ्चयेभ्यः ।
तथाहि कृष्णप्रतिपक्षिपक्षः
कथं न पातैकफलस्त्रिलोक्याम् ॥ ३० ॥

When Vatsāsura fell down from the trees, the fruits of the tree which were shaking also fell down in bunches from the tree.

Śrī Vādirāja Mahān says that such a procedure is correct and is justified. This is because whoever gives aid or support to the enemies of Śrī Kṛṣṇa should fall down naturally. In this case, the tree gave shelter to that asura and naturally its results namely the fruits should fall down, and there is no wonder in this.

सः दैत्यः वत्सासुरः पतन् अधः पतन् लोलद्रुमसश्रयेभ्यः फलैः कपिनः मथ्नन्तीति कपित्थाः तेषां फलानि पातयामास । कृष्णप्रतिपक्षिणः दैत्याः तेषां पक्षः पार्श्वं यस्य स तथोक्तः ।

कृष्णोत्क्षिप्तवत्सासुरस्यात्मसात्करणात् सहाय इति ध्वनिः ।

An abettor is also to be punished equally like that of an offender.

द्वेषिवत् द्वेषिपक्षपातिनः अपि पातः एवेति भावः ।

Just like an hater of Śrī Kṛṣṇa falls down, so the person who helps/aids such wicked person, will also to fall down surely. This truth is shown when the fruits from the tree fell down along with that Vatsāsura.

* * *

अन्योन्याश्रितरागरज्जुवितते संसृत्यभेद्यद्रुमे
सङ्गृह्य प्रतिकल्पमब्जजमुखान् भुङ्क्ते सुपर्णानिह ।
तं विश्वाद्भुतलुब्धकं दितियुतः श्रुत्वा बकोऽभ्याययौ
नूनं मीनतनुं तिमिङ्गिलमिव व्यत्यस्तबुद्धिर्बकः ॥ ३१ ॥

यः कृष्णः इह जगति अन्योन्यं भर्तृरागो भार्यायां, भार्यारागो भर्तरीति परस्पराश्रितो राग एव रज्जुर्जालम् । जालस्याप्यन्योन्यनिबद्धरज्जुनिर्मितत्वादिति भावः ।

By mutual affection one is tied up with the other, as relatives in the great saṁsāra which is a very big tree. Right from Chaturmukha Brahma to the last ant or insect all the Jīvas are like birds sitting on the tree. In each Kalpa, Paramātmā like a great hunter swallows the same.

प्रतिकल्पं कल्पे कल्पे, अब्जजः ब्रह्मा मुखं येषां ते तान् सुपर्णान् पक्षिणः ब्रह्मादि पिपीलिकान्तजीवाख्यपक्षिणः इत्यर्थः । यथा लुब्धकः जालं वृक्षे विस्तार्य तत्रस्थितान् पक्षिणः सङ्गृह्य भक्षयति तद्वदित्यर्थः ।

The asura son of Diti Devi had heard, that such glorious Paramātmā has come to the world as a Fish, and he wanted to snatch away that fish out of his beak. The asura Baka thought that it would be very easy for him to do so. That asura came near to Śrī Kṛṣṇa who was like a huge whale.

अनेन अद्भुतमीनाकारत्वान्मत्स्याकारोऽपि हरिः दैत्यसंहारीति सूचितम् । यथा मीनाशया तिमिङ्गिलसमीपं आगतस्य बकपक्षिणः ततः एव नाशः, तथा तं कृष्णं हन्तुं आगतस्य बकासुरस्य कृष्णादेव नाशः भविष्यतीति भावः ।

Just like the Baka Pakshi with the desire of catching a fish gets destroyed by the whale, so also, here Bakāsura will be destroyed by Śrī Kṛṣṇa in future, is indicated.

* * *

कृष्ण त्वन्नाम जिह्वा न कथयति ममेत्यास्यमादर्शयन् स्वौ
पक्षौ नो कृष्णपक्षस्त्विति विशदयितुं प्रोत्क्षिपन्नङ्घ्रियुग्मम् ।
पश्चाद्भागे विधुन्वन् हरिनिलयमहीसङ्गभीत्येशकेशं
मत्वा व्योमाध्वनाऽसौ यदुकुलतिलकं सत्वरोऽभ्याजगाम ।। ३२।।

Śrī Vādirāja Mahān very splendidly describes the arrival of that asura Baka in the guise of a bird to do harm and to swallow Śrī Kṛṣṇa.

Bird	**Meaning**
(1) Bird's nature is always to open the mouth.	(1) Oh ! Kṛṣṇa, my tongue will not at any time recite your name and that is why my mouth is widely opened.
(2) Bird's colour was white but not black and was waving its wings.	(2) I never belong to your caln – that is Devatā group or sātwic group – Śrī Kṛṣṇa is black and this bird was opposite in colour – white which was proclaimed by the waving of the wings.
(3) Birds will blow and shake their legs and would fly in the Sky.	(3) This Bakāsura had fear on the Earth, since Śrī Hari as Śrī Kṛṣṇa was dwelling on the Earth. So he came to know that Ākāśa is Sita's abode and so he flew with speed in the Sky and came near to Śrī Kṛṣṇa who is a Tilaka for Yadukula.

सत्वरः त्वरया सहितः सन् व्योमाध्वना गगनमार्गेण यदुकुलतिलकं कृष्णं अभ्याजगाम ।

(१) मम जिह्वा त्वन्नाम न कथयतीतीव आस्यं वदनम् आदर्शयन् ।

(२) अहं कृष्णपक्षः कृष्णस्य मित्रं नो भवामि इति ।

(३) हरिनिलयमहिमासङ्गभीत्या विष्णुक्षेत्रभूसम्बन्धभयेनेव अंघ्रि-युग्मं चरणयुगलं पश्चात् भागे पृष्ठभागे विधुन्वन् पदे पृष्ठतः कृत्वा गमनं बकजातिः ।



हरिं प्रजग्रास ततः खलोऽसौ
रुरोध कण्ठश्वसनं ज्वलन् सः ।
पुनश्च चच्छर्द स एव नूनं
निरक्रमीत्तस्य हृदोऽघपूर्णात् ॥ ३३ ॥

ततः आगमनानन्तरं असौ बकरूपी खलः असुरः हरिं कृष्णं प्रजग्रास भक्षितवान् ।

Then that wicked and cruel Baka bird Asura caught hold of Śrī Kṛṣṇa and swallowed Him.

सः बककुक्षिगतः कृष्णः ज्वलन् अग्निवत् प्रज्वलन् कण्ठश्वसनं कण्ठान्निर्गच्छदुच्छ्वासं रुरोध । पुनश्च स खलः कृष्णं चच्छर्द तदौष्ण्यमसहमानः बहिः निःसारयामास ।

Śrī Kṛṣṇa went inside and by His breathing. He burnt its neck with heat. That sinner was unable to swallow Him and it wanted to split and Śrī Kṛṣṇa came out, from its mouth.

Oh ! this Śrī Vādirāja Mahān, observes, that perhaps Śrī Kṛṣṇa did not want to stay anywhere in the body of that asura became the whole body was drenched with sin and there is no place of virtue in it.

स एव कृष्ण एव तस्य बकस्य अघपूर्णात् अघेन पापेन पूर्णात् व्याप्तात् हृदः हृदयात्स्वयमेव निरक्रमीत् निश्चक्राम ।

न हि पापिनां हृदये कृष्णः तिष्ठतीति भावः ।

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प्राग्बालग्रहरूपिर्णीं स शकटे सङ्कल्प्य रज्जुग्रहां
तद्ग्राहान् खरकेशिवत्सवृषभान्निःशेषदैत्यासुवत् ।
संयोज्यानिलरूपदैत्यमधुना तच्चिह्नमत्यद्भुतं
कृष्णः प्रेषयतीव हस्तगबको गाढं तमः प्रापयन् ॥ ३४ ॥

Śrī Vādirāja Mahān here gives an excellent summary of the rākshasas who were killed by Śrī Kṛṣṇa earlier up to 'Bakāsura'.

(1) Śakaṭāsura – is the cart.

(2) Pūtanā – is the rope tied up to the cart who was cruel to the children.

(3) Khara – is the form of donkey.

(4) Keśi – is the form of an horse.

(5) Vatsāsura – is the form of calf.

(6) Ṛshaba – is the form of bull.

are all the animals which drag the cart.

(7) Tṛṇāvarta – is the driver of the cart and all of them have been loaded up in the cart and were made to proceed to the darkest region of eternal hell. For that cart with such sinners' luggage. The Bakāsura with mark of Baka had been made as the flag, mark to the cart. So Śrī Kṛṣṇa killed that Bakāsura in order to have such mark to the cart which proceeds to the darkest reigon of eternal hell.

What a beauty by Śrī Vādirāja Mahān in the narration which shows his great devotion towards Śrī Kṛṣṇa.

प्रथमं शकटे शकटासुराख्या बालग्रहरूपिणीं बालमारिकां पूतनां रज्जुग्रहां शकटनिबद्धरश्मिग्रहां सङ्कल्प्य, तद्वाहान् तस्य शकटस्य वाहान्, रासभरूपी खरः, अश्वरूपी केशी, वत्सरूपी वत्सासुरः, बलीवर्दरूपी वृषभः । अनिलरूपदैत्यं वातासुरं शकटं आरुह्य गन्तारं संयोज्य अधुना अत्यद्भुतं अतिभयानकं बकं तच्चिह्नं तस्य शकटस्य चिह्नं ध्वजस्थितलक्षणं गाढं तमः प्रापयन् प्रेषयन् प्रेषयतीव ।



पतत्त्रिणं तं परिगृह्य दोर्भ्यां
विभिद्य तुण्डं विनिपात्य भूमौ ।
स यातनामीनभुजं विधातुं
न्ययोजयन्नारकवापिकासु ॥ ३८ ॥

स कृष्णः तं पतत्त्रिणं बकम्, दोर्भ्यां हस्ताभ्यां परिगृह्य, तुण्डं वदनं विभिद्य = विपाट्य, भूमौ निपात्य,

Lord Śrī Kṛṣṇa catching hold of the bird Baka, and then He teared its mouth and then threw it on the ground.

यातनास्तीव्रवेदना एव मीनाः तान् भुङ्क्ते इति यातनामीनभुक्, तं विधातुं नारकवापिकासु निरयकूपेषु न्ययोजयत् = प्रेषयामास ।

Then Śrī Kṛṣṇa despatched it to the wells available on the hells to make it eat the fish of cruel suffering.

Note :

Śrīmad Āchārya in Tātparya Nirṇaya states in 13-32 as :

तुण्डद्वयं यदुपतिः करपल्लवाभ्यां
सङ्गृह्य चाशु विददार ह पक्षिदैत्यम् ।
ब्रह्मादिभिः कुसुमवर्षिभिरीड्यमानः
सायं ययौ व्रजभुवं सहितोऽग्रजेन ॥ ३२ ॥

That Bakāsura, with his nose, came running towards Kṛṣṇa to kill Him. Śrī Kṛṣṇa caught hold of his nose. That Supreme Kṛṣṇa of Yadu race, with His beautiful hands, caught hold of his nose and that bird was teared into two pieces. Like this, the demon Bakāsura was killed by Śrī Kṛṣṇa. Chaturmukha Brahma and other great gods poured flowers on Śrī Kṛṣṇa and in the evening He returned to Bṛndāvan along with His elder brother Balarāma.



इलापतिः परंज्योतिर्यादवेन्द्रो यदूद्वहः । वनमाली पीतवासाः पारिजातापहारकः ॥
गोवर्धनाचलोद्धर्तागोपालः सर्वपालकः । अजो निरञ्जनः कामजनकः कञ्जलोचनः ॥

पतत्त्रिणं तं परिगृह्य दोर्भ्यां विभिद्य तुण्डं विनिपात्य भूमौ ॥ ४-३५ ॥

Paramātmā Śrī Kṛṣṇa caught hold of the bird - Baka asura, tearing his mouth, threw on the ground.

(Photo Courtesy : ISKCON)

Note :

Śrī Mantrālaya Mahān in his 'Kṛṣṇa Chāritra Mañjari – states in the śloka 4 :

'रक्षन् वत्सान् वयस्यैः बकमभिनदथो तिग्मतुण्डे गृहीत्वा,
प्रीतिं कर्तुं सखीनां''

When Śrī Kṛṣṇa went to the forest along with cows and calves and with His elder brother Śrī Balarāma, along with His friends, gopālakas, He killed the asura by name 'Baka' who came in the shape of a bird by tearing of its two pieces of his nose and killed the same. Śrī Kṛṣṇa brought lot of joy and happiness to His friends and to all.

* * *

ततः स पश्यन्परितो वसन्त-
श्रियं मरुन्मर्दितधर्मबिन्दुः ।
चचार चामीकरचारुवासाः
प्रसूनमृद्वङ्कितलोऽम्बुजाक्षः ॥ ३६ ॥

वसन्तर्तुं वर्णयितुं आरभते ।

Description of (Vasanta) spring season begins.

मरुता = वायुना, मर्दिता = निरस्ता, धर्मबिन्दवः स्वेदबिन्दवः यस्य स तथोक्तः ।

Afterwards that Śrī Kṛṣṇa whose drops of sweat were removed by the breeze.

ततः स पश्यन् परितः वसन्तश्रियं मरुत् मर्दितधर्मबिन्दुः ।

The cool breeze was due to the birth of spring season.

चामीकरवत् = सुवर्णवत्, चारु = मनोहरं पीतं इत्यर्थः । वासः = वस्त्रं यस्य सः चामीकरचारुवासाः ।

Śrī Kṛṣṇa had put on clothes as fine as gold.

प्रसूनवत् मृदुनी अङ्घ्रितले यस्य सः, अम्बुजाक्षः ।

Śrī Kṛṣṇa had eyes which were like lotus flowers.

सः पश्यन् परितः वसन्तश्रियम् ।

Those eyes were going about observing all around the beauty of the lusture of the spring season.



वृन्दावनवासः

Dwelling (residence) in Bṛndāvan

बर्हाक्षीं प्रसवाननामलिकुलोत्फुल्लालकां पल्लव-
प्रान्तस्कन्धभुजां लतामृदुतनुं रक्ताम्बरारञ्जिताम् ।
माद्यत्कोकिलसुस्वनां शुकवचश्चाटुं पलाशाधरां
शक्तोऽभूद्वनदेवतामृतुमतीमप्युज्झितुं नो हरिः ॥ ३७ ॥

Śrī Vādirāja Mahān shows the beauty of Mahākāvya rasa, in this verse, by describing Śrī Kṛṣṇa beautifully as a Lover who is unwilling to part with His Lady Love, though she is out of doors.

Śrī Kṛṣṇa was unable to part with the Bṛndāvan Vana which was enjoying the spring season. Also the Goddess of Bṛndāvan was having her monthly periods.

(1)	The fallen feather of the peacocks in the forest.	– Those were the eyes of both.
(2)	The flowers in the vana.	– They are the faces.
(3)	The swarms of the bees in the vana.	– They are the fine curls of hairs.

(4) The branches of trees with tender sprouts at their tips. – They are the arms.

(5) The creepers. – They are soft bodies.

(6) The Sky tinged with red luster of the sprouts all round. – They are the beautiful garments.

(7) The melodious voice of the intoxicated cuckoos. – They are the sweet voices.

(8) The words of the parrots. – They are the endearing words.

(9) Red blossoms of the Palāśa of Kimśuka tree. – Their lower lips.

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सजलशीकरदक्षिणवायुना
कुसुमसञ्चयकम्पनचञ्चुना ।
व्यजनपाणिलतेव तमन्वगाद्
वनरमा नरमानसमण्डनम् ॥ ३८॥

वनरमा वनलक्ष्मीः कुसुमानां सञ्चयस्य समूहस्य कम्पनेन चञ्चुना मनोज्ञेन अनेन मांद्यं सौरभ्यञ्च द्योत्यते । जलशीकरैः जलकणैः सहितः सजलशीकरः दक्षिणः दक्षिणदिग्भवः वायुर्मलयानिल इत्यर्थः ।

Wherever Śrī Kṛṣṇa proceeded in the forest, Goddess Mahālakshmī of the forest followed Him. Śrī Kṛṣṇa was an ornament to the minds of the people. Godess Mahālakshmī had a fan in Her hand in the form of the enduring south wind mixed with water-particles and shaking the bunches of flowers.

For a breeze, there are three essentials which are sine qua non.

(1) Coolness

(2) Sweet smell

(3) Slowness

All these three, are described here.

* * *

परिलसत्सहकारनवाङ्कुरे
पिकगणः शुशुभे शनकैर्ध्वनन्।
स्मररहस्यमनूनिव सञ्जप-
न्नखिलदर्पकदर्पकसायके ॥ ३९ ॥

पिकगणः परभृतसमूहः परिलसतः प्रकाशमानस्य सहकारस्यातिसौरभयुक्तचूतस्य ।

नवांकुरे नूतनकिसलयांकुरे शनकैः मन्दं ध्वनन् अखिलान् कामिनो दर्पयतीत्यखिलदर्पकः । स चासौ दर्पकश्च कन्दर्पः ।

In Kāvya, the fine arrows of cupid are described as :

(1) Lotus flower

(2) Aśoka flower

(3) Jasmine flower

(4) Blue lotus flower and

(5) bery of cuckoos.

Here the bery of cuckoos perching on the sprout of the sweet smelling mango trees which is one of the fine arrows of cupid shone with a murmur as though muttering the secret mantras of cupid, the exciter of all lovers.

* * *

कुसुमचुम्बनकृन्मधुरध्वनिः
प्रियजनानिति शिक्षति षट्पदः ।
मृदुगिराऽब्जमुखीसरसाधरं
पिबत मा बत मान इहोचितः ॥ ४० ॥

कुसुमानां चुम्बनं करोतीति कुसुमचुम्बनकृत् । अनेन कमलसदृशा-कान्तामुखचुम्बनशिक्षा दर्शिता । मधुरः मनोहरः ध्वनिः यस्य स तथोक्तः । अनेन नायिकाकोपशान्त्यै सान्त्ववचनं वक्तव्यमिति शिक्षितम् ।

The sweet voiced bee kisses the flower during this spring season. That bee has a delightful voice instructs the friends thus.

'Oh ! Lovers, kiss the tasty lower lip of the dear lady with a lotus like face. This you do by means of sweet words of comfort. It is totally out of place there with regard to pride of wealth.

* * *

वृन्दावनवासः

Dwelling (residence) in Bṛndāvana

मरुति वाति शुचा पथिकाङ्गना
नयनवारि युयोज पथि स्पृशन् ।
अमुमवैतु पतिर्मम वेदना-
मलिकुलालिकुलाभ्युदितामिति ॥ ४१ ॥

पन्थानं गच्छतीति पथिकः तस्य अङ्गना प्रवासिपुरुषस्त्री मरुति वायौ वाति सति शुचा प्रियस्मरणजन्यशोकेन अमुं वायुं पथि मार्गे संस्पृशन् अस्य वायोः तत्रापि गमनसम्भवादिति भावः ।

While the breeze was blowing, the wife of the traveller who was grief striken sprinkled her tears on the wind. She did so, with

the hope that "Let my husband who would be touching the breeze on the way know my sorrow. Such sorrow would also be mentioned by the groups of friends in the form of female bees".

मम वेदनां दुःखमनैतु जानीयादितीव नयनवारि नेत्रजलं वायौ युयोज अङ्गुल्यग्रेणोदक्षिपदित्यर्थः । अनेन पथिकाङ्गनायाः मोहावस्था दर्शिता ।

* * *

मधुनियुक्तभुजङ्गचयः स्तने
रहसि नूत्नशिवं रचयन्निव ।
नखपदेन्दुकलां वसनच्युतिं
वितनुतेऽतनुतेजसि योषिताम् ॥ ४२ ॥

Prompted by the spring season, the paramours' group removed the clothes on the lustrous bodies of women.

Then they made the mark of the crescent Moon with their nails thereon. This appeared as if they wished to create secretly a New Śiva.

Spring season become angry with Śiva because Śiva burnt Manmatha. Since spring season cannot defeat Śiva directly, it desired to create another Śiva.

He therefore made the paramours create the crescent Moon on the chests of women, with their nails. This was as if to create secretly a new Śiva.

* * *

मृगमदेन सितेतरकण्ठतां
करयुगाम्बुजवेष्टितमूर्धताम् ।
हृदयमन्दिरतां समदृश्यतां
रुचिरतां चिरतान्तमुखैः स्वकैः ॥ ४३ ॥

For the women the pair of chests smeared with Kasturi have the colour of blue. The head has flowers strewn theron with the two lotus like hands of the paramour.

Due to the tight embrace, residing in the heart and invisibility are brought about.

Delightfulness is caused on the face by the pleasure of enjoyment for a long time.

शिवस्यापि स्मरज्जनहृन्निलयत्वात् अयोग्यजनादृश्यत्वात् भुजङ्गमुखैः भूषितत्वात् च इति भावः ।



वसन्तवर्णनम्

Description of spring season

मदनवह्निसखः प्रियशीतलः
कुसुमगन्धवहः किल सेव्यते ।
मरुदुपारतमन्मथसज्वरैः
स परितः परितप्तमुखैर्नरैः ॥ ४४ ॥

मदनवह्निसखः मन्मथाग्नेः सुहृत् मन्मथोद्दीपनकारीत्यर्थः ।

That breeze was the friend of cupid Manmatha fire in kindling love.

प्रियश्चासौ शीतलश्चेति = प्रियशीतलः, कुसुमानां गन्धं आमोदं वहति प्रापयति इति कुसुमगन्धवहः सः निवृत्तः इत्यर्थः ।

That bore had the fragrance of the flowers

(i) and which was dear.

(ii) and was cool.

(iii) and had there 3 qualities in it.

तैः परितप्तमुखैः सुरतश्रमेण म्लानमुखैः नरैः पुरुषैः परितः समन्तात् सेव्यते ।

The men enjoyed all round and had finished the fight with manmatha and had exhausted faces.

* * *

वसन्तवर्णनम्

Description of spring season

दाक्षिण्यं प्रकटीकरोति मरुता रागं प्रवालैः पिकै-
र्माधुर्यं प्रियभाषणं शुकचयैर्गीतानि भृङ्गैर्मधुः ।
स्नानं सन्मधुनाऽर्चनं च कुसुमैश्छत्रं तरुच्छायया
स्वाधीशं जनयिष्यतोऽस्य हृदयं व्यग्रं विधास्यन्निव ॥ ४५ ॥

Śrī Kṛṣṇa through Rukmiṇi has to beget the master cupid Manmatha as Pradyumna. This spring season behaved as if to speed up the mind of Him.

The spring season by his courtesy was shown by the Southern breeze, His love by means of the tender sprouts.

Sweetness by means of the cucukoos was shown. Pleasing words were shown by means of the group of parrots.

Songs were shown by means of the bees. Bath was shown by means of honey. Worship was shown by means of blossoms the umbrella by means of the shades of trees were exhibited.

What will not these do to achieve their purpose ?

अनेन चित्तव्यग्रीकरणायोद्दीपनविभावाः वसन्तकालस्वभावानुसारतो नीतयश्च दर्शिताः ।

* * *

वसन्तवर्णनम्

Description of spring season

वसन्तकाले वनितासहायं
लषन्ति मर्त्या इति किं विचित्रम् ।
यतः सरागास्तरवोऽपि तन्वी-
र्लता न वाताचलितास्त्यजन्ति ॥ ४६ ॥

वसन्तकाले मर्त्याः = मनुष्याः वनितासहायं = कान्तासहायं लषन्ति = अभिलषन्तीति, किं विचित्रं, किं आश्चर्यं,

In spring, men need the company women to enjoy. There is no wonder in it, because,

यतः कारणात् तरवोऽपि = वृक्षाः अपि इति ध्वनिः ।

Even the trees which are inanimate objects do so and they need the company of women.

वातेन = वायुना, आचलिताः = समन्तात् कम्पिताः, तन्वीः कृशा लता वल्लीः न त्यजन्ति ।

The trees do not give up the slender creepers though they are moved by the wind.

वसन्तकाले किसलयरागयुक्ताः तरवः लतां आश्लिष्य शोभन्ते इति भावः ।

In the spring the trees, embrace the creepers and shine with all splendour. This is the basic idea to be brought. This has been brought out in a very romantic way by the author, as a sort of justification, in the men is not leaving and embracing and enjoying women.

* * *

श्रीकृष्णविहारः

Playful deeds of Śrī Kṛṣṇa at Bṛndāvan

अधरपाणिपदूर्जितपल्लवो
मधुरवेणुरवः कलभाषणः ।
वदनगन्धवहश्वसनोऽजय-
त्सकुसुमः कुसुमाकरमच्युतः ॥ ४७ ॥

Śrī Kṛṣṇa won the attraction of the season of Vasanta easily.

Śrī Kṛṣṇa who is Achyuta by His lips and legs and hands, and by their brightness,

Śrī Kṛṣṇa, by His splendour of the red nails,

Śrī Kṛṣṇa by the sweet songs of the flute,

Śrī Kṛṣṇa by the breath of His face with contained divine chandana,

Śrī Kṛṣṇa by that brought down the calibre and status of the wind blowing gently called Malaya Māruta,

By all these, He brought down the season of Vasanta very much low in merits.

अच्युत इत्यनेन ऋतोर्मासद्वयपर्यन्तमेतादृशत्वात् कृष्णस्य च्युतिरहितत्वेन सर्वदैतादृशत्वात् तज्जयो युक्त इति द्योत्यते ।

* * *

विततपल्लवफुल्लवने क्वचित्
तरुतटे वसतोऽस्य पदाम्बुजम् ।
उपचचार वरानुगमण्डली-
भुजगतो जगतोऽभयसिद्धये ॥ ४८ ॥

वरानुगमण्डली श्रेष्ठभृत्यवर्गः क्वचित् कदाचित् विततः विस्मृतः पल्लवः यस्य तत् विततपल्लवं तच्च तत् फुल्लं विकसितं च तत् वनं च तस्मिन्नधिकरणे तरुतटे वृक्षप्रान्ते वसतः निवसतः अस्य कृष्णस्य पदाम्बुजं पादारविन्दं भुजगतः कालियसर्पात् जगतः विश्वस्य अभयसिद्धये विषय-परिहारसिद्धये उपचचार । पदेन हि कालियं नियम्य, विषभयं परिहरिष्यतीति अतः पादोपचार एव युक्त इति भावः ।

Śrī Kṛṣṇa sat in the Nandan vana under a branch that was sprouting out just at that time. The tree was very broad and had many many branches.

The gopālakas were sitting under the tree, near the pādas of Śrī Kṛṣṇa. They were taking shelter under the pādas of Śrī Kṛṣṇa and these groups of gopālakas were requesting for shelter from that Kāliya sarpa which was giving them all nuisance to them.

Further Gopālakas did pāda sevā to Śrī Kṛṣṇa, because these pādas would be punishing that Kāliya.

* * *

फणिफणाङ्कणनर्तनकौशला-
भ्यसनधीरिव सर्वविदां वरः ।
स शिखिताण्डवमन्वकरोत् क्वचित्
धृतशिखण्डशिखण्डसुमण्डितः ॥ ४९ ॥

सर्वविदां सर्वज्ञानां = ब्रह्मादीनां वरः = श्रेष्ठः सः कृष्णः फणिनः कालियस्य फणाङ्कणे यन्नर्तनं तस्य यत्कौशलं चातुर्यं तस्य अभ्यसने धीः बुद्धिः यस्य स इव क्वचित् प्रदेशे शिखिताण्डवं मयूरनृत्यं अन्वकरोत् अनुचकार ।

Śrī Kṛṣṇa is knowing. He is the supreme of the learned. He danced on the hood of Kāliya serpent in the middle. To exhibit

the same, He was decorated the peacock's feathers. He had a very splendid handsome face. He had attractive and handsome face and danced like a peacock itself.

***

मुनिमनःसरसीरुहहंसराट्
तदुचितस्वरशिक्षणधीरिव ।
अनुननाद स हंसकदम्बक-
श्रुतिमनोऽतिमनोरमकूजितम् ।। ५० ।।

मुनीनां ऋषीणां मनांस्येव सरसीरुहाणि कमलानि तत्र हंसराट् हंसश्रेष्ठः मुनिहृदयकमलवासीत्यर्थः । सः कृष्णः तेषां हंसानां उचितः योग्यः स्वरः हंसजातीयस्वरः इत्यर्थः ।

Śrī Kṛṣṇa is like a Haṁsa bird in the sarovara which is represented by the hearts of great Munis.

Śrī Kṛṣṇa was dancing on the hood of Kāliya and was punishing and teaching him good lessons.

He was dancing with sweet tone which were agreeable to the sātwic souls and it was akin to the sounds of divine Haṁsa birds.

***

मधुवशीकृतचित्त इवोष्णभा
वरुणपालितदिङ्मृगलोचनाम् ।
समधिगम्य दिवः स्वमपीपतत्-
दुरितवारितवाजिमना इव ।। ५१ ।।

The hot rayed SUN with his mind subdued by the spring. This spring is compared to intoxicating drink. The Sun approached the deer-eyed lady of the Western direction after falling in love with her. The Master for that Western direction is Varuṇa.

That Sun himself was let down to fall from the sky on account of the minds of the horses being prevented by the sin of his contact with the lady.

The Sunset in the evening in the West. The poet says that it seems as if he fell down from the Sky on account of his contact with the Western direction (lady) and the inability of his horses to go forward on account of this sin.

उष्णभाः उष्णदीधितिः सूर्यः मधुना वसन्तेन वशीकृतं चित्तं यस्य स तथोक्त इव । अनेन मद्यपानपारवश्यं व्यज्यते ।

दुरितेन परस्त्रीसङ्गजन्यपापेन वारितानि निवारितानि वाजिनामश्वानां मनांसि यस्य स तथोक्त इव । दिवः आकाशात् स्वमात्मानं अपीपतत् पातयामास । तदा सूर्यः अस्तङ्गतः इत्यर्थः ।

* * *

मुदितगोनिकरैः परिवारितः
सखिजनैः सह वेणुमुदीरयन् ।
निजगृहं प्रविशन्स निशामुखे
नरमणी रमणीः समहर्षयत् ।। ५२ ।।

मुदिताः = प्रमुदिताः गावः तासां निकरैः परिवारितः = परिवृतः सखिजनैः = सुहृद्-जनैः सह वेणुं वंशवाद्यमुदीरयन् निशामुखे प्रदोषकाले ।

Śrī Kṛṣṇa, who is the precious jewel among the men, was surrounded by the herds of merry cows. He played on the flute and His friends were galddened.

निजगृहं प्रविशन् नरमणिः पुरुषरत्नं = श्रीकृष्णः रमणीः = सुन्दरीः गोपीः समहर्षत् ।

They all made happy the gopis in the evening and Śrī Kṛṣṇa entered His house in the evening.

* * *

प्रतिगृहं प्रमदाभिरितस्ततः
सकुतुकाभिरसौ परिसेवितः ।
स्मितकटाक्षमनोरमविभ्रमः
स्मरजनी रजनीश इवाबभौ ॥ ५३ ॥

सकुतुकाभिः = सकुतूहलाभिः, प्रमदाभिः = स्त्रीभिः, प्रतिगृहं इतस्ततः = समन्तात् परिसेवितः स्मितकटाक्षयोः मनोरमः विभ्रमः विलासः यस्य सः तथोक्तः ।

Śrī Kṛṣṇa who is the Father of Manmatha was served in each and every house by the eager women, who were going here and there.

They had the delightful attraction in His side-looks and gentle smile.

स्मरस्य = कामस्य, जनिः = उत्पत्तिः यस्मात् सः स्मरजनिः, असौ = कृष्णः रजनीश इवाबभौ ।

That Śrī Kṛṣṇa was shining like the Master of night – the Moon.

आह्लादकरत्वात् रात्रौ अपि प्रकाशमानत्वात् इति भावः ।

Since Śrī Kṛṣṇa was most attractive it is stated that even in the night, He is shining.

* * *

श्रीकृष्णविहारः

Playful deeds of Śrī Kṛṣṇa at Bṛndāvan

यदुपतिः स निजैः सह निर्मलं
स्वगृहमेत्य शनैरलसां निशाम् ।
तनुरुचा बहुदूरपलायितां
महितया हितया व्यतनोत्सताम् ॥ ५४ ॥

यदुपतिः = श्रीकृष्णः, निजैः = स्वानुचरैः, सह स्वगृहं शनैः एत्य,

Śrī Kṛṣṇa who is the supreme Lord of all Yadus slowly reached His clean house along with His friends.

अलसां जडां निशां = रात्रिं महितया = व्याप्ततया सतां स्मरतां सज्जनानां हितया सुखदया तनुरुचा तनुकांत्या बहुदूरपलायितां = बहुदूरगतां प्रातरन्धकारस्य मेरुपृष्टगमनात् इति भावः ।

Śrī Kṛṣṇa made the slowly moving and inactive night to flee to a great distance behind the Meru mountain, by His bodily lusture, which pervaded everywhere and gladdened the people remembering Him.

व्यतनोत् = अकरोत् । प्रातःकालः जातः इत्यर्थः ।

This means that the day dawned is the inner idea behind this description.

* * *

कालियमर्दनप्रसङ्गः

Crushing the serpent – Kāliya

स्वतनयां सरितं विषवर्जितां
करुणया हरिरद्य करिष्यति ।
इति मुदेव गिरिं रविरीक्षितुं
परवशो रवशोभितमारुहत् ॥ ५५ ॥

परवशः = परमात्म-अधीनः ।

The Sun who is under the control of Paramātmā

आरुहत् = आरुरोह ।

mounted on the Eastern horizon. Why ?

यथा लोके युद्धादिकं द्रष्टुं उच्चसौधादिकं आरुहन्ति तद्वत् इति भावः ।

Just like in the world, in order to see the fight or battle, people take up higher places to have proper view of the situation. Like that, the Sun mounted on the Eastern horizon.

To see what ?

अद्य हरिः करुणया कृपया स्वतनयां सरितं यमुनां विषवर्जितां कालिय-निष्कासनेन विषरहितां करिष्यति इति मुदा स्वपुत्र्याः विषपरिहारेण निरामयी-करणजन्यसन्तोषेण तां ईक्षितुमिव = द्रष्टुमिव, रवैः पक्षिनिनदैः शोभितं गिरिं = उदयाद्रिं आरुरोह ।

Then Śrī Kṛṣṇa, out of His great mercy is going to my daughter Yamunā river (Sun's daughter is Yamunā) out of the poison pervaded in the waters, by the serpent Kāliya. Sun, out of the joy that his daughter would be cleared of that sin (viz. having poison in her) happily mounted on the Eastern harizon to clearly witness the act of Śrī Kṛṣṇa to witness the battle between Śrī Kṛṣṇa and Kāliya serpent, there in the Yamunā waters.

Note :

Śrī Vādirāja Mahān how nicely describes in this verse, can be fully appreciated by seeing each and every word.

(1) The fact of Sun-rise is indicated.

(2) The fact that the Sun during dawn climbs and goes up on the Eastern horizon is indicated.

(3) River Yamunā is the daughter of the Sun.

(4) There would be a good battle between the Kāliya sarpa and Śrī Kṛṣṇa and to witness the same, the Sun adjusted his seat and position to a higher place for getting clearer view, just like a in stadium to witness the sports.

(5) Sun is sure that Śrī Kṛṣṇa would win the battle and the river Yamunā would be cleared from out the poison splitted by the serpent.

(6) The mercy of Śrī Kṛṣṇa is not only on the River Yamunā, but also on all the cows, gopālakas etc., since they were dieing when they drank the water.

(7) करुणया – Not only extends to the Sun, to all cows Gopālakas and others who use the water of Yamunā, but also to the very serpent Kāliya and his wives because the serpent will have the impression of the glorious Pādas of Lord Śrī Kṛṣṇa with Chakra and Conch and lived happily elsewhere without fear of Garuḍa and other birds happily with his wives.

(8) परवशः – Being under the control of the Lord, Śrī Vādirāja Mahān brings the beauty of the Brahmasūtra 1-1-22 where it is proved that : "All things, Sun, Moon, air, space etc. etc. are entirely subject to His Will. It is by His ordinance that rivers flow, the wind blows, the Sun shines, as well as the Moon, Fire etc., and the spaces provides room for things to extend themselves.

अस्तु खं छिद्रमिति या हरीच्छा तद्वशात्वतः ।
छिद्रात्मकं हि सञ्जातं अन्यथा निबिडं भवत् ॥

The space has the hollowness only due to His Will. For otherwise, the space would become dense and nothing can move. The Sun is moving in the Sky due to the grace of God, to space like this. Tātparya Chandrikā states :

स्यदन्ते शासनात् नद्यः भीषास्मात् पवतेऽनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

The rivers flow only due to His Mandate,

The wind blows only due to His Mandate,

The space gives room for other objects only due to His Mandate.

The way is open only due to His Mandate.

The same, we find in Kāṭhaka Upanishad 6-3 :

भयात् अग्निः तपति, भयात् तपति सूर्यः ।
भयात् इन्द्रश्च वायुश्च मृत्युः धावति पञ्चमः ॥

Due to the fear of Paramātmā, the fire burns,

Due to the fear of Paramātmā, the Sun shines,

Due to the fear of Parmātmā, Devendra. Vāyu, Yamunā, the fifth briskly function.

By hearing the meaning given by Śrī Vādirāja Mahān for the word 'परवशः'as परमात्माधीनः । all these authorities, and one will become परवशः by this, means, that he would be totally attracted and would be eclipsed.

* * *

कालियमर्दनप्रसङ्गः

Crushing the serpent Kāliya

तदनु भोगिकुलाग्रगमग्रजं
स हि विसृज्य तदन्वयसम्भवम् ।
न(द)मयितुं यमुनामगमद्विभुः
सभुजगां भुजगान्तकवाहनः ॥ ५६ ॥

तदनु = तदनन्तरं भुजगान्तकवाहनः सः विभुः = कृष्णः ।

Then Śrī Kṛṣṇa who had His chariot Garuḍa, the divine bird,

भोगिकुलाग्रगं = सर्पकुलाग्रेसरं अग्रजं श्रेष्ठं बलरामं बलरामस्य शेषावतारत्वात् इति भावः । विसृज्य = विहाय,

left that Balarāma, who was the avatār of God Śesha there and who was the elder brother now to Kṛṣṇa, in the house and proceeded to

तदन्वयसम्भवं तस्य शेषस्य वंशसम्भवं कालियनागं नमयितुं नम्रीकर्तुं (शिक्षयितुं) सभुजगां = ससर्पा यमुनामगमत् अगच्छत् ।

Yamunā river to subdue Kāliya who was born in the race of Balarāma.

Note :

The inner idea of the Lord in leaving Paraśurāma behind, is not to hurt him even in the mildest way posible, because Balarāma being the serpent King, may be little hurt, when Kāliya who also belonged to that group, is being crushed by Śrī Kṛṣṇa.



यदि रसातलमेति तदैम्यहं
दमयितुं तमितीव स पादपात् ।
अपतदम्बुनि विस्मयकारकः
सवयसां वयसामिव वल्लभः ॥ ५७ ॥

यदि कालियः रसातलं एति, तदा अहं कालियं दमयितुं = शिक्षयितुं एमि = गच्छामि इतीव,

If Kāliya serpent were to go to the Pātāla loka, then let ME also proceed there to teach him a lesson. Like this, Śrī Kṛṣṇa had in His mind.

वयस्यानां विस्मयकारकः = आश्चर्यकरः कृष्णः, पादपात् = कदम्ब-वृक्षात्, अम्बुनि = यमुनाजले वयसां पक्षिणां वल्लभः गरुडः इव ।

To the wonder and delight of all His friends, Śrī Kṛṣṇa jumped into the water of Yamunā, like the bird Garuḍa.

यथा शाखाग्रे स्थितः गरुडः जलान्तस्थितसर्पग्रहणाय अधः पतति तथा अपतत् ।

Just like the bird Garuḍa sitting on the branch of a tree on the shore, steeply comes down to catch hold of the snake or the fish, in the water, like that, with that speed and force, Śrī Kṛṣṇa jumped in the river.

जले बहुदूरं मिमंक्षुः उन्नतवृक्षशैलादिकं आरुह्य निपतति इति भावः ।

This is just like a person who goes up high and jumps to reach great depth in the waters. This is indicated by this example.

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कालियसर्पमर्दनप्रसङ्गः

Crushing the serpent Kāliya

कृष्णालिङ्गनकातरैः करसमै रोधैर्निवृत्तैरिव
स्वप्रान्तस्थिततत्पदाङ्कमुरसा धर्तुं धियेवार्कजा ।
सुप्रेमाम्बुधिमिश्रणादिव जगद्बन्धस्य पातादिव
स्निग्धा तं मदनाकृतिं स्वहृदयेनाश्लिष्य साऽवर्धत ॥ ५८ ॥

कृष्णनिपातनानन्तरं यमुनाभिवृद्धौ हेतुं उत्प्रेक्षयति ।

When Śrī Kṛṣṇa jumped into the waters of Yamunā, the waters swelled and increated. Śrī Vādirāja Mahān gives the reasons for such happening in a splendid way.

स्निग्धाः स्नेहयुक्ता सा अर्कजा सूर्यपुत्री यमुना कृष्णस्य आलिङ्गने कातरैः पुरतोगमने कृष्णस्यालिङ्गनाभावः भवेदिति कातरैः आसक्तैः अत एव निवृत्तैः करसमैः कराकरैः दीर्घैः इत्यर्थः ।



नवनीतविलिप्ताङ्गो नवनीतनटोऽनघः । नवनीतनवाहारो मुचकुन्दप्रसादकृत् ॥
षोडशस्त्रीसहस्रेशस्त्रीभङ्गी मधुराकृतिः । शुकवागमृताब्धीन्दु गोविन्दो योगिनां पतिः ॥
सरत्नकृष्णाहि फणाङ्कणेषु ननर्तकृष्णः किल लोकवन्द्यः ॥ ४-६३ ॥

The entire world worshipped Lord Śrī Kṛṣṇa who danced on the bejewelled hoods of the black serpent kāliya.

(Photo Courtesy : ISKCON)

Yamunā did embrace Śrī Kṛṣṇa with her hands who came to her. Before, the pādas of Śrī Krsna while standing on the shores were drenched by Yamunā waters and it looked that by her hands, she was slowly pressing those legs (pādas) and was feeling happy. Then she drew that Śrī Kṛṣṇa who is like Manmatha to her, and had in her heart.

* * *

कलिलयन्तमपः पुरुषोत्तमं
फणिपतिः किल दंशितुमग्रहीत् ।
न हि स वेत्ति बलं श्रवणोज्झितः
परमया रमया श्रुतिभिः स्तुतम् ॥ ५९ ॥

Śrī Vādirāja Mahān splendidly states about the catching of Kāliya of Śrī Kṛṣṇa and he wanted to bite Him.

Kāliya polluted all the waters of Yamunā. That Kāliya who was the King of serpents caught hold of Śrī Kṛṣṇa to bite Him.

Śrī Vādirāja Mahān say that such act of Kāliya is proper. This is because Kāliya has no ears at all, how can he know about the mahimās of Śrī Krsna ?

Paramātmā who is spoken of by all the Vedas in the most important manner, and about His strenght even Mahālakshmī cannot fully comprehend who has splendid Ears. When it is so, how could this earless person Kāliya can hear His mahimās ?

औपनिषदः पुरुषः इति – it is told under the sutra ॐ ईक्षतेः न अशब्दम् ॐ, श्रुतेः औपनिषदस्य कृष्णस्य श्रौतं सामर्थ्यं शब्दग्राहकश्रवण-अभावात् न जानाति इत्यर्थः ।

* * *

उत्पातचकिता गोपाः कृष्णसन्दर्शनार्थिनः ।
पुरोधाय ययू रामं शेषमार्गगता इव ॥ ६० ॥

भूकम्पाद्युत्पातेन चकितास्त्रस्ताः गोपाः कृष्णसन्दर्शनमर्थयन्त इति कृष्णसन्दर्शनार्थिनः सन्तः रामं = बलभद्रं पुरोधायाग्रे कृत्वा, शेषमार्गगता इव ययुः ।

The cowherds were struck with fear by the evil portents, such as erthquake, comets etc., They were desirous of seeing Śrī Kṛṣṇa. They all went off having Balarāma – Śesha in front of them. This was just like the souls going for liberation along the path of Śesha.

मोक्षगन्तॄणां मार्गद्वयं गरुडमार्गः, शेषमार्गः इति ।

For the journey to moksha two paths called (1) Garuda Marga and (2) Śesha Marga.

तत्र शेषमार्गगामिनः शेषं पुरोधाय, गच्छन्ति इति प्रमेयस्य श्रुति-सिद्धत्वात् बलभद्रस्यापि शेषत्वात् इति भावः ।

These aparoksha jñānins who proceed in the Śesha Mārga, have Lord Śesha in the fore front and proceed to Moksha. Here to show that Balarāma is none other than Śesha, and this path of journey is also based on various śrutis and other authorities.

Śrīmad Āchārya in Anuvyākhyāna under the verses 1885, 1886 and 1887 describes about this Śesha Mārga.

सोमस्तु वारीशयुतोऽनिरुद्धं
विशत्यसौ काममसौ तु वारुणीम् ॥ १८८५ ॥
सा शेषदेवं स गिरं च सैव
वायुं विशत्यञ्ज इतीह निर्णयः ।
उमागिरीशाविति भारतीशा-
विति स्म वाग्वेदगता ब्रवीति ॥ १८८६ ॥

अहीन्द्रपत्नीमहिपं विरिञ्च-
पत्नीं विरिञ्चं स विमुक्तिकाले ।
त एव यत्तत्पदमाप्नुवन्ति
तत्काल एव एतान् समुपास्य जीवाः ॥ १८८७ ॥
ब्रह्मत्वकाले प्रविशन्ति चैता-
निति स्म वाक् तादृशतां उपैति ॥ १८८८ ॥

These appear under the sūtra :

ॐ तानि परे तथा ह्याह ॐ (4-2-15)

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व्रजाम व्रजगोपाला यमुनाममुनाऽध्वना ।
पदानि पथि कृष्णस्य लक्ष्यन्ते लक्षणैः सह ॥ ६१ ॥

हे व्रजगोपालाः अमुना अध्वना = मार्गेण यमुनां नदीं व्रजाम गच्छामः,

Oh ! cowherds of Gokula, Let us all go to the Yamunā along this path.

यतः पथि = मार्गे कृष्णस्य पदानि = चरणचिह्नानि लक्षणैः ध्वज-वज्रादिभिः सह लक्ष्यन्ते = दृश्यन्ते ।

Because in that path, the foot-prints of Lord Śrī Kṛṣṇa with the signs of flag, etc., are visible.

Śrī Vādirāja Mahān indicates that there are no other ways to reach Paramātmā. Either it should be through Śesha Mārga or through Garuḍa Mārga. There is no third way. Further, if the foot prints of Śrī Kṛṣṇa is always meditated upon, then Śrī Kṛṣṇa will be reached. The first and foremost for a devotee is to adore the lotus Pādas of the Lord.

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इत्थं विमर्शतः प्राप्तान् दृष्ट्वा स्वान् सर्पमूर्ध्नि सः ।
ननर्त किल नर्नर्ति सुहृदागमनेन कः ॥ ६२ ॥

Śrī Vādirāja Mahāprabhu gives a splendid reason as to why Śrī Kṛṣṇa danced on the hoods of Kāliya serpent. This brings the truth that Śrī Kṛṣṇa is always kind and softed minded towards His devotees.

इत्थं उक्तप्रकारेण विमर्शतः प्राप्तान् विचारेणागतान् स्वान् आत्मीयान् दृष्ट्वा सः कृष्णः सर्पमूर्ध्नि ननर्त किल ।

Like this, Balarāma discussed with the cowherds and proceeded towards Yamunā river and reached the shores. Seeing them (the devotees of Him) Śrī Kṛṣṇa out of joy danced on the hoods of Kāliya sarpa.

Śrī Vādirāja Mahān asks as :

तथाहि सुहृदागमने सति, कः पुमान् न नर्नर्ति अतिशयेन न नृत्यति ।

When the friends and well-wishers arrive, which person will keep quite without dancing out of joy and happiness.

विमर्शतः = श्रवणादिविचारेण आगतान् शेषमार्गेण वैकुण्ठं प्रति, आगतान्, स्वान् भृत्यान् दृष्ट्वा परमात्मा सर्पमूर्ध्नि तदीयमृत्युलक्षणकालोरग-शिरसि नृत्यति इति ध्वनितः अर्थः ।

By the word 'विमर्शतः' Śrī Vādirāja Mahān indicates that discussions or enquiry or Vichāra should take about Brahman always. The mandate laid down in the first sūtra as ॐ अथातो ब्रह्मजिज्ञासा ॐ 1-1-1 is always to be adhered to. The enquiry should be made earlier to God vision and should also continue even after God vision and in the Moksha also.

The author draws attention of the readers to the verse in Gītā 10-9 by this :

मच्चित्ताः मद्गतप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

Those aparoksha jñānins, always having their minds centered on ME only. They do activities connected to ME only. About ME, they do upadeśa to their pupils. They speak between them with each other. They are not interested in the temporary wordly happiness at all. They enjoy great happiness like in Moksha.

This was exactly the position of the cowherds headed by Balarāma when they proceeded to the shore of Yamunā and due to their enquiry, they had the fruit also, of having spectacular of darśana of dancing of Śrī Kṛṣṇa on the Kāliya sarpa.

* * *

सरत्नकृष्णाहिफणाङ्कणेषु
ननर्त कृष्णः किल लोकवन्द्यः ।
पदं गरुत्मत्करमुख्यदैव-
मिवौषधं तद्दमने विधित्सन् ॥ ६३ ॥

लोकवन्द्यः = भुवनस्तुत्यः कृष्णः सरत्नाः = रत्नसहिताः कृष्णाहिफणाः कृष्णसर्पशिरांसि तेषां अङ्कणेषु प्रदेशेषु गरुत्मत्करमुख्यदैवं = गरुडहस्तयोः मुख्यदैवं पदं = पादम् ।

The Lord Śrī Kṛṣṇa, who is adored by the whole world, danced on the courtyard of the bejewelled hoods of the black serpent, Kāliya. Śrī Kṛṣṇa was desirous of making His Pādas which are the principle deity of Garuḍa's palms.

स्कन्धाधिरूढस्य कृष्णस्य पादयोः गरुडकरगतत्वात् इति भावः ।

Which means when Śrī Kṛṣṇa is seated on the shoulders of Garuḍa, the Pādas of Lord Śrī Kṛṣṇa are with the palms of Garuḍa – that is the wings of the bird.

तद्दमने = तस्य कालियस्य दमने विषनिःसरणरूपशिक्षणे औषधं निर्विषं विधित्सन्निव कुर्वन्निव ननर्त ।

Śrī Kṛṣṇa to remove the poison that was split by Kāliya and removed the same, as the medicine for that poison.

It means :

गरुडस्मरणमात्रेण विषपरिहारः जायते किल ।

By the memory of Garuḍa itself, the effect of poison is removed totally. This is seen as a fact.

किं पुनः गरुडकरस्पर्शयुक्त कृष्णपादसम्बन्धेन इति भावः ।

When such is the case, should it be told that the effect of poison is removed by the connection of the Pādas of Śrī Kṛṣṇa with the hands of Garuḍa. Certainly, more so, the poison would be cleared is the spirit.

Hence the river Kālindi was made bereft of poison by His subduing.

* * *

उन्नीय कालियफणीन्द्रविराजिपुच्छां
खिन्नं ममर्द विषदूषितमस्य वक्त्रम् ।
तस्यान्तराश्रितमशेषमसावसह्यं
निष्कासयन्निव विषं विनताननेन ॥ ६४ ॥

असौ कृष्णः कालियस्य = फणीन्द्रस्य विराजिपुच्छं विशोभिबालं उन्नीय = उन्नमय्य विषदूषितं विषदुष्टं खिन्नं श्रमेणोत्पन्नखेदम्, अस्य कालियस्य वक्त्रं, तस्य वक्त्रस्य अन्तराश्रितं = अन्तर्गतं असह्यं सोढुं अशक्यं अशेषं समस्तं विषं विनताननेन अधःकृतमुखेन निष्कासयन्निव बहिः कुर्वन्निव ममर्द पादकुट्टनैः मर्दयामास ।

Here Śrī Vādirāja Mahān describes as how Lord Śri Kṛṣṇa crushed the Kāliya sarpa. The manner of this, is described.

Śrī Kṛṣṇa held up the shining tail of the Lord of serpent Kāliya high up and then Śrī Kṛṣṇa crushed his mouths, which were all polluted with poison and were sweating. This He did to drive out all the unbearable poison inside, through the bent mouths of Kāliya.

For example in the world, in order to empty grains which are contained in a gunny bag, we hold the other portion higher up and make the one containing the opening down, so that all the grains are completely emptied out of the bag.

यथा चीलादिस्थितं तण्डुलादिकं निःशेषतया निष्कासयितुं चीलपुच्छं ऊर्ध्वीकृत्य, मुखं अधःकारयन्ति तथा इति भावः ।

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स दन्दशूकस्य मुखं विभिन्दन्
तदीयपुच्छं जगृहे करेण ।
यथापराधं ननु दण्डदाता
निरागसं कं वरयेन्न शौरिः ॥ ६५ ॥

सः कृष्णः अतिशयेन दंशतीति दन्दशूकः पन्नगः ।

Śrī Kṛṣṇa did crushing of that snake in an wonderful manner.

तस्य मुखं विभिन्दन् पादघातेन विदारयन् करेण हस्तेन तदीयपुच्छं कालियसम्बन्धिपुच्छं जगृहे ।

Śrī Kṛṣṇa, with His Pādas torn of the mouths of that Kāliya sarpa. Then He held its tail with His hand.

पदा यावत् कुट्टनं करोति, तावत् पुच्छं सम्यक् गृहीतवान् इत्यर्थः ।

Śrī Kṛṣṇa while He crushed the sarpa by His Pādas, at that time, He held the tail high up in His hand.

शौरिः = श्रीकृष्णः यथापराधम् = अपराधं अनतिक्रम्य = अपराधानुसारेण इत्यर्थः । दण्डदाता, ननु शिक्षाप्रदः हि ।

Śrī Kṛṣṇa is just person who will administer punishment and teaching only according to the sins committed.

निरागसम् = अपराधरहितं कं नरं न वरयेत् = न परिगृह्णीयात् ।

Whoever has not done any sin, should not be punished. This is the natural justice. Śrī Kṛṣṇa would never violate this rule.

मुखेन दंशति इति, अपराधिनः मुखस्य दमनं उचितम् ।

By hitting and crushing the mouths, Śrī Kṛṣṇa indicates that the mouths only committed the sin. (since they had poison and pollute the river and killed many).

By the tail portion has not done any sin at all. Why it should be punised ? Let ME hold it high. Let it ME touch it and every touch of Śrī Kṛṣṇa with His Grace will bring all the fortunes. So Śrī Kṛṣṇa,

निरपराधिनः पुच्छस्य परिग्रहणं चोचितं इति भावः ॥

* * *

विदारयन्नप्यहिराजमौलिं
करेण पस्पर्श तमार्तबन्धुः ।
निजेषु शिक्षाऽपि हि तस्य विष्णोः
परं परानुग्रहहेतुरेव ॥ ६६ ॥

आर्तबन्धुः कृष्णः अहिराजमौलिं सर्पराजशिरः विदारयन् अपि विभिन्दन्नपि, तं कालियं करेण पस्पर्श अग्रहीत् ।

Śrī Kṛṣṇa who is the friend of all in distress and agony though He did crush the heads of Kāliya sarpa, still He touched the sarpa with His most Holy hand, and held it in His Hand.

तस्य विष्णोः निजेषु = स्वभक्तेषु शिक्षाऽपि परम् अतिशयेन परानुग्रह-हेतुरेव उत्तमानुग्रहकारणमेव ।

When Śrī Kṛṣṇa (Śrī Viṣṇu) gives punishment or teaches a lesson to His devotees, it is only for the reason to inculcate in them greater Bhakti towards Him, so that they evolve to a still higher position.

अनुग्रहार्थं विष्णुर्भक्तान् शिक्षयति न तु असुरवत् तमः प्रापयितुं इति भावः ॥

Śrī Viṣṇu teaches them as an anugraha to them. But in the case of asuras (non devotees) it is to send them to eternal hell.

* * *

नृत्यन्तमेनं निजनाथमेत्य
भृत्या भवाब्जासनमुख्यदेवाः ।
विष्वग्गृणन्तः किल तस्थुरार्त-
सर्पाश्रिताज्ञानमिवापहर्तुम् ॥ ६७ ॥

भवः = रुद्रश्च, (अब्जं, आसनं यस्य सः अब्जासनः) = ब्रह्मा च, तौ मुख्यौ येषां ते देवाः ।

Which means all the gods having Rudra and Chaturmukha Brahma as the important gods, and for all them Śrī Kṛṣṇa is the Master.

निजः स्वकीयः नाथः स्वामी तम् । नृत्यन्तं एनं कृष्णं विष्वक् समन्तात् गृणन्तः = स्तुवन्तः सन्तः आर्तसर्पाश्रितं यत् अज्ञानं = कृष्णविषयक-अज्ञानं अपहर्तुमिव विष्वक् परितः तस्थुः किल ।

All of them, surrounding Chaturmukha Brahma praised and extolled Lord Śrī Kṛṣṇa. This is to clear off the ignorance in that distressed and suffering Kāliya sarpa, to understand that Śrī Kṛṣṇa is actually Mahā-Viṣṇu Paramātmā Himself and none other.

देवैः अस्माभिः कृष्णपरिचर्यायां कृतायां अयं कृष्णः साक्षात् परमात्मा इति जानीयात् कालिय इतीव उपतस्थुः इत्यर्थः ।

All the devās, we shall do sevā and works like servants, so that the Kāliya sarpa can understand that Śrī Kṛṣṇa, is none other than actual Paramātmā Himself.

Śrī Vādirāja Mahān brings many basic truths of vedānta here :

(1) Śrī Kṛṣṇa will teach only His devotees, by punishing them temporarily for their sins but ultimately would redeem them and save them.

(2) Understanding Śrī Kṛṣṇa, as Paramātmā Himself is a sine qua non. Many asuras thought that Śrī Kṛṣṇa was only a cowherd and they were sent to eternal hells because basically by the very nature they were asuras and haters of Viṣṇu.

(3) But Kāliya, was a great devotee of the Lord and so Chaturmukha Brahma and Rudra and other gods felt that there, that it was their duty to help him by making home, that Śrī Kṛṣṇa is Paramātmā Himself. They brought to his notice.

कलत्रं कमला यस्य पुत्रः कमलसम्भवः ।
शिवाद्याः सेवकाः तस्मै नमो विश्वकुटुम्बिने ॥

(4) They also saved Kāliya sarpa, from out of the sin of 'प्रादुर्भावविपर्यासः' – which means not understanding

an Avatār of God as not so and vice versa also that is understanding non-God as God. (say for example Śrī Balarāma as God) This is a grave sin. Kāliya was saved from it.

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अनीनदत्पद्मभवो मृदङ्गं
जगौ हनूमान् जगतामधीशम् ।
अदर्शयत् तालगतीः कपर्दी
ननर्त गोपालकबालमौलिः ॥ ६८॥

पद्मभवः ब्रह्मा मृदङ्गं मर्दलं अनीनदत् = नादयामास ।

Chaturmukha Brahma, then played on the mṛdaṅga.

हनुमान् जगौ गानं चकार ।

Śrī Hanuman sang praising Śrī Kṛṣṇa who is the Superlord of the worlds.

कपर्दी = शिवः, तालस्य कांस्यवाद्यस्य गतीः द्रुतविलम्बितादिलयभेदं अदर्शयत् ।

The matted haired one, Lord Śiva, demonstrated the beatings of tune on the cymbals.

गोपालकानां ये बालाः तेषु मौलिः कृष्णः ननर्त नृत्तं चकार ।

Śrī Kṛṣṇa was like the head to all cowherds and He danced on the hoods of Kāliya Sarpa.

अनेन एतादृशकृष्णस्य गोपालकत्वं लोकविडम्बनार्थमिति ध्वन्यते ।

So, the Lord Kṛṣṇa showing and appearing as a cowherd is only for the purposes of wordly point of view.

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ततोऽहिपत्नीप्रियमञ्जुवाक्यं
निशम्य तं निर्भयमाशु चक्रे ।
तथाहि नारीमृदुभाषणेन
न कस्य चित्तं मृदुतां उपैति ॥ ६९ ॥

ततः कृष्णः अहेः = सर्पस्य कालियस्य पत्न्यः तासां प्रियमञ्जुवाक्यं = प्रियमधुरोक्तिं निशम्य = श्रुत्वा ।

Then Śrī Kṛṣṇa heard the soft words of the wives of the serpent Kāliya.

तं = कालियम् आशु = शीघ्रं निर्भयं = भयरहितं चक्रे ।

Then Śrī Kṛṣṇa immediately made the serpent Kāliya fearless.

नारीमृदुभाषणेन कामिनीकोमलवचनेन कस्य प्राणिनः चित्तं मृदुतां = मार्दवं नोपेति ।

By hearing the soft words of women, whose mind would not be softened ?

अतिपरुषोऽपि पुरुषः कामिनीवचनेन मृदुः भवति इति भावः ।

Even though the person who may be a very good male with all strength, still he would be softened by hearing the words of women – wife.

Here, Śrī Vādirāja Mahān stresses the great praise and extollation submitted by the wives of Kāliya, at the lotus Pādas of Śrī Kṛṣṇa.



विषाश्रयत्वेन गुणेन नाम्ना
द्वयोः स साम्येऽपि भुजङ्गमं तम् ।
निपीड्य भास्वत्तनयां जुगोप
न कस्य धोषित्सु हि पक्षपातः ॥ ७० ॥

सः कृष्णः द्वयोः = कालियकालिन्द्योः विषाश्रयत्वेन = विषाधारत्वेन, एकस्य गरलाश्रयत्वेन, अन्यस्याः जलाश्रयत्वेन इति उभयोः विषाश्रयत्व-साम्यात् इति भावः ।

These two Śrī Kṛṣṇa and Kāliya had similarities. One has water and the other one is having poison in them respectively.

विषं तु गरलो जले इति अभिधानात् ।

Poison is also called as 'Jala'.

एकस्य गरलाश्रयत्वेन, अन्यस्याः जलाश्रयत्वेन इति उभयोः विषा-श्रयत्वसाम्यात् इति भावः ।

Further Kāliya and Śrī Kṛṣṇa had other similarity also. Namely :

गुणेन उभयोरपि नीलगुणविशिष्टत्वेन नाम्ना कृष्णः कृष्णेत्यभिधया, साम्येऽपि स्वनामधारकत्वसाम्येऽपीत्यर्थः ।

Further both Śrī Kṛṣṇa and Kāliya were black in colour also.

तं भुजङ्गमं निपीड्य, भास्वत्तनयां = सूर्यतनयां, यमुनां जुगोप विषं अपसार्य लोके सेव्यतां कृत्वा ररक्ष ।

Śrī Kṛṣṇa afflicted the serpent Kāliya but protected the daughter of the Sun – Yamunā.

Now the question, when both are similar, why one should be punished and other should be protected.

ननु द्वयोः साम्ये एकस्य शिक्षणं अपरस्याः रक्षणं कथं घटते इत्यतः आह न कस्येति ।

Here the two persons having similarity are Kāliya sarpa and Yamunā since both of them are black in colour. The one contains poison and the other contains also poison in the waters due to the splitting of poison by Kāliya sarpa.

योषित्सु स्त्रीषु कस्य पुरुषस्य पक्षपातः न भवेत् ।

For the request of a woman, who will not honour ? (Every one will fulfill is the tone).

सर्वेषां स्त्रीपक्षपातः भवेत् इत्यर्थः ।

All are partial towards women only. Śrī Vādirāja Mahān puts the truth in a romantic way. This does not mean that Śrī Kṛṣṇa is partial as a matter of fact. He is not so, because He protected Yamunā because she was devotee of Him; He punished Kāliya because he brought poison to His devotees (gopālakas and cows and others).

* * *

आगस्कृतं नागपतिं स कृष्णः
पादेन शिक्षन्नपि तत्कृताङ्कैः ।
तार्क्ष्याद्भयं तस्य जहार भक्ते
क्रोधोऽपि देवस्य वरेण तुल्यः ॥ ७१ ॥

स कृष्णः आगस्कृतम् = अपराधकृतं नागपतिं कालियं पादेन शिक्षन्नपि, तत्कृताङ्कैः पादकृतचिह्नैः तस्य गरुडभीत्या, यमुनां प्रविष्टस्य कालियस्य तार्क्ष्यात् = गरुडात् भयं जहार = परिहृतवान् ।

Śrī Kṛṣṇa did punish Kāliya who had committed faults, by pressing in his heads by His legs. Due to that, the symbols of His glorious pādas, containing Śaṅkha, Chakra, Padma, Gadā were

impressed on his heads. By this, Kāliya could live safely and without fear in the waters of Yamunā river.

देवस्य विष्णोः भक्ते क्रोधोऽपि वरेण = अनुग्रहेण तुल्यः = सदृशः ।

In the case **of true devotees,** even the prejudice or hatred by Śrī Viṣṇu, serves only as a blessing and anugraha to them.

'क्रोधोऽपि देवस्य वरेण तुल्यः' इति एतद्वचनं भक्तजनविषयम् ।

This saying is applicable only in the case **of true devotees of** Śrī Hari.

न अभक्तविषयं इति भावः ।

It is not applicable to non-devotees.

* * *

स्वपक्षपातिप्रियमक्षिकर्ण-
विमर्दनान्नूनमसौ प्रसाध्य ।
विधाय चास्याभयमञ्जसाऽन्ते
मुदं स्वतल्पाय ददावनल्पाम् ॥ ७२ ॥

असौ कृष्णः अक्षिणी एव कर्णौ यस्य कालियस्य सर्पस्य विमर्दनात् स्वपक्षपातिप्रियं पक्षाभ्यां पातः अस्य अस्तीति पक्षपाती गरुडः स्वस्य पक्षपाती = स्वपक्षपाती ।

Śrī Kṛṣṇa did a favour to His favourite dear Garuḍa, who flies with his wings. Śrī Kṛṣṇa crushed Kāliya sarpa who has eyes as his ears. The serpent Kāliya was made perfectly fearless of Garuḍa.

अनेन गरुडस्य कृष्णपक्षपातित्वं व्यज्यते । अन्ते अस्य कालियस्य अञ्जसा सम्यक् अभयं गरुडभयाभावं विधाय, स्वतल्पाय = स्वशयनीयाय शेषाय = स्वजातीयस्य अभयदानादनल्पां बह्वीं मुदं सन्तोषं ददौ ।

Śrī Kṛṣṇa also gave joy to His bed – Śesha, in no small measure. Garuḍa and Śesha are dear to Him. The former is His vehicle and the latter in His bed. He pleased the former by punishing Kāliya and the latter by making him fearless.

शेषगरुडयोः समानत्वात् उभयप्रीतिकरणस्य आवश्यकत्वात् इति भावः ।

* * *

रोम्णां हर्षकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गश्चतुर्थो मुदाम् ॥ ७३ ॥

॥ इति श्रीवादिराजतीर्थप्रणीतरुक्मिणीशविजये चतुर्थः सर्गः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

(1) The victorious exploits of the Lord of Rukmiṇi cause the happy horripilation of joy and happiness to the hearers.

रोम्णां हर्षणकारिणी श्रवणतः पापौघविध्वंसिनि प्रेम्णा चिन्तयतां

(2) They remove the multitudes of sins by their mere hearing with all love and affection.

(3) विचित्रविमलश्लाघ्यार्थसन्दायिनि

They give wonderful, and faultless and praiseworthy meanings.

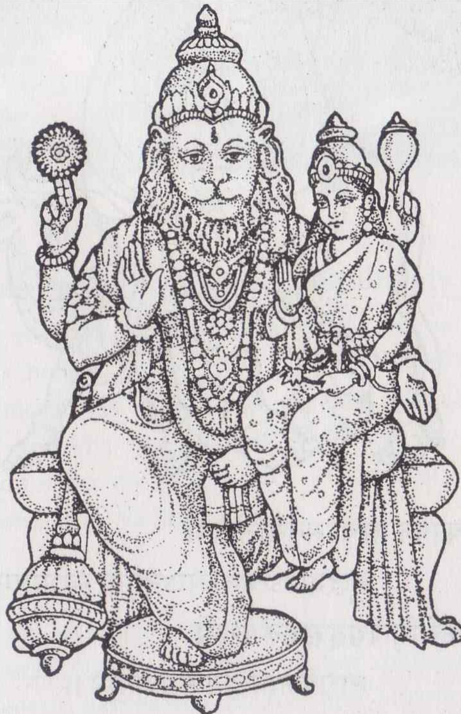
(4) They also bestows the four fold objects of human life सञ्जाते भुवि such as dharma, artha, kāma, and moksha, सर्गश्चतुर्थो मुदाम् to those who can hear them with devotion.

(5) सद्वादिराजोदिते सुरमण्डलीषु सञ्जातमुदां सञ्जात-रुक्मिणीश-विजये ।

These exploits were exponded by the good and eminent disputants like Śrī Śukāchārya and others in Bhāgavata. The fourth canto – Sarga was appreciated in the assemblies of the gods, is over.

Om Śrī Kṛṣṇārpaṇamastu.

* * *





कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

॥ श्रीः ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A, B.L., Advocate



Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore.

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first finance Minister of India. He was an accredited scholar in Vedānta.

Śmty. Kāveri w/o D. V. Subbāchār

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children and grand children.

Tāmraparṇī Subbāchār Rāghavendran





Popularly known as **T.S.R.**









The Humble Author is the 3rd son of Śrī D. V. Subbāchār who was a leading Chartered Accountant and a great philosopher on Vedānta Śāstras. This author is the practising Senior Advocate at Coimbatore. He secured I Rank in the Master's Degree in Statistics paper at St. Joseph College, Trichy with Mathematics as the main subject. He completed his C. A. articles and opted for law. He secured several Gold Medals and stood Presidency 1st from Madras Law college, breaking all the earlier records of the Madras University. He is also the winner of the Gold Medal from the state Bar Council, and his record stands unbroken till date. He is the Legal Adviser for leading companies, nationalised banks and religious trusts.

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He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other worldly objects. He is also rendering his services as the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.) for more than two decades.

Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam **(Muḷabāgal Muṭṭ)** has conferred and blessed humble author with the title **'Tatwa Sudhā Ratna'** at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.

Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Mādhva Bhūshaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravīṇa'** on him & blessed for continued service to Vedāntic Philosophy.